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SYNTAX AND PROSODY.

PART THIRD.

S y n t a x.

I. The Several Component Parts of a Sentence.

A. The Verb.

1. The States or Tenses.

1. The *Perfect*, الْمَاضِي (Vol. I. §. 77 — 9), indicates:

a) An act completed at some past time (the historic tense, the Greek aorist, German imperfect, and English past); as: زَيْدٌ جَاءَ، *then came Zeid*; جَلَسُوا عَلَى الْبَابِ، *they sat down at the door*.

b) An act which, at the moment of speaking, has been already completed and remains in a state of completion (the Greek, German and English perfect); as: اذْكُرُوا نِعْمَتِي الَّتِي اَنْعَمْتُ عَلَيْكُمْ، *be mindful of my favours, which I have conferred upon you*.

c) A past act, of which it can be said that it often took place or still takes place — a use of the perfect which is common in proverbial expressions, and which the Greek aorist also has; as: رَوَتْ الرُّوَاةُ، *historians say (have handed it down by oral tradition from one to another)*; اِتَّفَقَ الْمُفَسِّرُونَ، *commentators are agreed (have agreed and still agree)*.

d) An act which is just completed at the moment, and by the very act, of speaking; as: **أَنْشَدْتُكَ اللَّهَ**, *I conjure you by God*; **بِعْتِكَ هَذَا**, *I sell you this*.

Rem. On the similar uses of the perfect in Hebrew, see Gesenius' Gr. §. 124, 1 and 3.

e) An act, the occurrence of which is so certain, that it may be described as having already taken place. This use prevails in promises, treaties, bargains, &c., and after the particle **لَا**, *not*, especially in oaths or asseverations; as: **فَأَعْطِنَا الْأَمَانَ عَلَى خَلْتَيْنِ إِمَّا أَنْكَ قَبِلْتِ مَا أَتَيْنَاكَ بِهِ وَإِمَّا سَتَرْتِ وَأَمْسَكْتِ عَنَّا حَتَّى تَخْرُجَ مِنْ بِلَادِكَ**, *grant us, therefore, quarter on one of two conditions, either that you will accept (lit. have accepted) what we have proposed to you, or that you will keep it secret and refrain (lit. have kept it secret and refrained) from doing us any injury, till we get out of your country*; **وَاللَّهِ لَا أَقْمْتُ بِمَكَّةَ**, *by God, I shall certainly not remain in Mekka*; **وَاللَّهِ لَا خَامَرْتَنِي الْخَمْرُ مَا عَلِقْتُ رُوحِي بِجِسْمِي**, *I swear that wine shall not make me intoxicated, as long as my soul remains in my body*.

Rem. a. Compare the Hebrew usage, Gesenius' Gr. §. 124, 4.

Rem. b. When a clause commencing with **لَا** is connected with a previous clause beginning with **مَا** followed by the perfect, or **لَمْ** followed by the jussive, in that case **لَا** does not give to the following verb in the perfect the sense of the future, because it merely supplies the place of these particles; as: **بَلَّوْتُ مِنَ الْجَنَابِيبِ مَا لَمْ يَرَهُ**

الَّذِينَ رَأَوْا وَلَا رَأَوْا الرَّادُونَ، *I have experienced wonderful things, such as neither those who see have seen, nor those who narrate have narrated.*

f) Something which we hope may be done or may happen. Hence the perfect is constantly used in wishes, prayers, and curses; as: رَحِمَهُ اللَّهُ تَعَالَى, *may God (be he exalted!) have mercy on him!* دَامَ مُلْكُهُ, *may his reign be long!* جُعِلْتُ فِدَاكَ, *may I be made thy ransom!* أَيْبَيْتَ اللَّعْنَ, *mayest thou avoid execration* (a formula used in addressing the ancient Arab kings)! لَعَنَّكَ اللَّهُ, *God curse thee!* The proper signification of the perfect in this case is: "if it be as I wish, God has already had mercy on him, &c." The perfect has this sense also after لَا; as: لَا لَقِيْتُمْ مَا يَقِيْتُمْ ضَرًّا, *may you never meet with injury, as long as you live!* لَا فَصَّ فُوكَ, *may thy teeth (lit. mouth) not be broken!* — When a conditional clause precedes the optative, the particle فَ must be prefixed to the latter, in order that the influence of the conditional particle in the former may not extend to it; as: إِنْ كُنْتَ ابْنُ هَمَّامٍ فَحَيِّتْ بِإِكْرَامٍ, *if thou art 'Ibn Hammām, mayest thou be saluted with honour!* (lit. the son of Hammām),

Rem. On the optative use of the perfect in Hebrew, see Gesenius Gr. §. 124, 4, note *.

2. The perfect is often preceded by the particle قَدْ, *already* (Vol. I. §. 362, 16). When this is the case, if the perfect has either of the meanings mentioned in §. 1, *b* or *d*, it now implies that the act is really finished and completed

just at the moment of speaking. Its completeness may consist either *a)* in the removal of all doubt regarding it, — in its perfect certainty as opposed to uncertainty; or *b)* in its having taken place in agreement or disagreement with what preceded it, in accordance or non-accordance with what was, or might be, expected, — or just a little before the time of speaking. For example: **قَدْ ذَكَرْنَا وِزَارَةَ جَدِّهِمْ**, *we have already spoken of the vizirate of their ancestor Halid 'ibn Bèrmèk in the reign of 'el-Mansûr, and we will now speak of the vizirates of the rest* (in this example the just completed act is contrasted with the future one); **إِنَّ ابْنَتَكَ قَدْ مَاتَتْ**, *thy daughter is, as was expected, dead.* or *thy daughter is just dead*; **أَمَّا الْوِلَايَةُ فَقَدْ وُلِّيتُ ابْنَكَ مِصْرَ**, *as regards the post of governor, I appoint thy son governor of Egypt* (§. 1, *d*); **قَالَ لَهُ وَعَدْتَهُ هَذَا فَقَالَ قَدْ وَفَّيْتُ الْمَوْعُودَ**, *he said to him, You promised this, and he replied, I now really fulfil what I promised.*

3. The *Pluperfect* is expressed:

a) By the *simple perfect*, in relative or conjunctive clauses*), that depend upon clauses in which the verbs are in the perfect; as: **عَرَضَ عَلَيْهِمْ مَا أَمَرَ بِهِ الْمَأْمُونُ**, *he laid before them what 'el-Màmûn had ordered*; **جَلَسَ حَيْثُ جَلَسَ أَبُوهُ**, *he sat where his father had sat*; **فَلَمَّا وَصَلَ الثَّوْرُ إِلَى الْمَوْضِعِ**, *and after the ox had come to the place, he turn-*

*) By a relative or conjunctive clause we mean a clause that is joined to a preceding one by means of a relative pronoun or a connective particle.

ed his back in flight; اِنْهَزَمَ لَمَّا قُتِلَ اَهْلُ بَيْتِهِ, he fled after his kinsmen had been killed.

Rem. Compare, as regards Hebrew, Gesenius' Gr. §. 124, 2.

b) By the *perfect* along with the particle *قَدْ*, preceded by *وَ* or without it, provided the preceding clause is one which has its verb in the perfect; as: *اَخْرَجَهُ وَقَدْ عُمِيَ*, he led him out blinded (lit. and he had been blinded); *بَكَرَ اِلَى اَلْفَضْلِ فَوَجَدَهُ قَدْ بَكَرَ اِلَى دَارِ الرَّشِيدِ*, he went early to *el-Fadl*, and found that he had gone still earlier to the palace of *ar-Rasid* (lit. and found him, he had already gone early). These clauses with *قَدْ* and *وَقَدْ* are clauses expressing a state or condition (*حَالٌ*).

c) By the verb *كَانَ*, to be, prefixed to the *perfect*; as: *مَاتَ الرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ اِلَى خُرَّاسَانَ لِمُكَارَبَةِ رَافِعِ ابْنِ اَللَيْثِ*, *ar-Rasid* died at *Tūs*, after he had set out (lit. and he had set out) for *Horāsān* to combat *Rāfi' ibn el-Lait*. These clauses also express the state (*اَلْحَالُ*).

d) By *كَانَ* and the *perfect*, with the particle *قَدْ* interposed; as: *كُنْتُ قَدْ رَبَّيْتُ جَارِيَةً وَعَلَّمْتُهَا ثُمَّ اَهْدَيْتُهَا اِلَى اَلْفَضْلِ*, I had brought up and educated a female slave; I then presented her to *el-Fadl*. Sometimes the particle *قَدْ* is placed before both verbs, instead of between them; as: *يُرْوَى اَنَّ رَسُوْلَ اللّٰهِ صَلَّى عَلَيْهِ وَسَلَّمَ قَالَ لِعَائِشَةَ رَحْمَا وَقَدْ نَدَرْتُ اَنْ تَعْتَقِي قَوْمًا مِنْ وَلَدِ اِسْمَاعِيْلَ اَلْحَمْدُ*, there is a tradition that the apostle of God (God bless him and grant him peace!)

said to *ʿĀ'isa* (God have mercy on her!), after she had vowed (lit. and she already had vowed) to set free some persons of the children of Ishmael, &c.

Rem. a. When one of two or more pluperfects is anterior to the rest in point of time, it is indicated by means of the particle *قَدْ*, the others having merely *كَانَ*; as: *مَاتَ الرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ اللَّيْثِ وَكَانَ هَذَا الرَّافِعُ قَدْ خَرَجَ وَخَلَعَ الطَّاعَةَ وَتَغَلَّبَ عَلَى سَمَرْقَنْدَ*, *ar-Rasīd* died at *Tūs*, after he had set out for *Horāsān* to combat *Rāfi' ibn ʿl-Lēit*, who had rebelled (lit. and this *Rāfi'* had already rebelled), and cast off his allegiance, and taken forcible possession of *Samar-kand*.

Rem. b. A conjunctive clause may be introduced between *كَانَ* and the following perfect; as: *كَانَ لَمَّا بَلَغَ صَلَاحَ الدِّينِ خَبَرَ الْعَدُوَّ وَقَصَدِهِ عَكَ جَمَعَ الْأَمْرَاءَ*, after the news of the enemy's making for *Akkā* (Acré) had reached *Salāhu 'd-dīn* (Saladin), he had assembled the commanders.

4. a) If two *correlative* clauses follow the hypothetical particles *لَوْ*, *if*, *لَوْ أَنَّ*, *if that*, and *لَوْ لَا*, *if not* (vol. I. §. 367, 12),* the verbs in both clauses have usually the signification of our pluperfect subjunctive or potential, though occasionally too of our imperfect subjunctive or potential. For instance: *لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً*, *if thy*

*) The protasis of the sentence, when introduced by *لَوْ لَا*, although it has not a verb actually expressed, includes a verbal idea, viz. that of the verb *كَانَ*.

Lord had chosen, he would have made (all) mankind one people; *لَوْلَا عَلَيَّ لَهْلَكَ عُمَرُ*, had it not been for 'Ali, 'Omar would have perished; *وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا* *وَعَلَيْهِمْ بَرَكَاتٌ مِنَ السَّمَاءِ وَالْأَرْضِ* and if the people of those towns had believed and feared (God), we would have bestowed upon them blessings from heaven and earth; *وَلِيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ* and let those fear (God), who, if they should leave (or were to leave) behind them helpless children, would have fears for them (or would be afraid on their account). — b) Occasionally *كَانَ* is placed between *لَوْ* and the perfect in the protasis of the sentence, and sometimes *كَانَ* is repeated before the perfect in the apodosis. If this be the case, the signification of the verb in both clauses is always and necessarily that of the pluperfect; as: *لَوْ كُنْتُ عَلِمْتُ ذَلِكَ لَضَرَبْتُكَ* if I had known this, I would have beaten you; *لَوْ كَانُوا عَرَفُوهَا لَمَا كَانُوا* *صَلَبُوا رَبَّ الْمَجْدِ* if they had known this, they would not have crucified the Lord of glory. — c) If the verb of the protasis be an imperfect, and that of the apodosis a perfect, both must be translated by the imperfect subjunctive or potential; as: *لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ* if we wished it, we would punish them for their sins.

Rem. Compare the use of the Hebrew perfect, Gesenius' Gr.

§. 124, 5, a and b.

5. After *إِذَا*, when, as often as (Vol. I. §. 367, 2), the perfect takes the meaning of the imperfect, the future act being

represented as having already taken place; e. g. *اِسْتَجِيبُوا لِلّٰهِ وَلِلرَّسُولِ اِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ*, *respond to God and to the apostle, when he calls you to that which can give you life.* — Consequently, if the particle *اِذَا* be followed by two correlative clauses, the first of which extends its converse influence to the verb of the second, the verbs have in both clauses either a present or a future signification. For example: *اِذَا جَاءَ وَعَدُ الْاٰخِرَةِ حِثُّنَا بِكُمْ لَفِيْفًا*, *when the promised term of the future life comes (or is come, or shall have come), we will collect you together.* In such cases the Latin and German require the future-perfect in the first clause, and the future in the second. The imperfect is sometimes used instead of the perfect in the protasis; as: *وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا قَالُوْا اَلْحٰجُّوْنَ*, *and when our verses are read to them, they say, &c.* — If a clause dependent on *اِذَا* is introduced by such a perfect as *كَانَ* or *صَارَ*, or stands in the middle of a narrative of past events, the verb governed in the perfect by *اِذَا* is likewise a historical perfect; e. g. *كَانَ اِذَا تَكَلَّمَ اَبْلَغَ*, *when he spoke, he spoke eloquently.*

Rem. a. What has been said of *اِذَا*, applies equally to *اِذَا مَا*, as often as, when; as: *اِذَا مَا وَقَعَ آَمَنْتُمْ بِهِ*, *will you (only) then believe it, when it (the punishment) is come (upon you)?*

Rem. b. When *اِذَا مَا* or *اِذَا* is immediately preceded by the particle *حَتّٰى*, until, and followed by two correlative clauses, the verbs of which are in the perfect, these perfects take the sense of historical past tenses, expressing a state that closes the action of a previous per-

fect. For instance: **فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً** *we opened for them the doors to everything (opened to them the road to everything, permitted them to obtain and enjoy everything), until, when they rejoiced over what they had obtained, we swept them away suddenly.*

6. a) After the conditional particle **إِنْ**, *if* (Vol. I. §. 367, 5), and after many words which imply the conditional meaning of **إِنْ** (**مَعْنَى الشَّرْطِ** or **مَعْنَى إِنْ**), the perfect takes a future sense, the condition being represented as already fulfilled; but it may be rendered in English by the present. Such words, for instance, are: **أَيُّ** and **مَنْ**, *who, whoever*, **أَيُّمَنْ** *whosoever*, **مَا** *what*, **أَيِّمَا** *whatever*, **مَهْمَا** *whatever*, **كُلَّمَا** *as often as*, **حَيْثُ** *where*, **حَيْثُمَا** *wherever*, **مَتَى** *when*, **مَتَمَّا** *whenever*, **أَيْنَ** *where*, **أَيْنَمَا** *wherever*, **كَيْفَ** *how*, **كَيْفَمَا** *however*, **أَيُّ** *in whatever way*, **أَيَّانَ** and **مَا أَيَّانَ** *as often as, whenever*, **إِذْمَا** *whenever*. Examples: **إِنِّي أَخَافُ** *I fear, if I rebel* (lit. *have rebelled*) **عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ** *against my Lord, the punishment of a great (i. e. terrible) day*; **أَفْتَلَوْهُمْ حَيْثُ تَقِفْتُمُوهُمْ** *slay them wherever you find them* (lit. *have found them*); **هُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ** *he is with you wherever you are*. The same remark applies to the perfects before and after **أَوْ**, *or*, in such phrases as: **سَوَاءٌ غَابُوا أَوْ حَضَرُوا** *it is all the same whether they are absent or present*; **أَكْرِمِ الضَّيْفَ غَنِيًّا كَانَ أَوْ فَقِيرًا** *show honour to a guest, whether he be rich or poor*. —

b) If the words **إِنْ**, **أَيُّ**, **مَنْ**, &c., be followed by two clauses,

the first of which expresses the condition, and the second the result depending upon it, then the verb in both clauses is put in the *perfect*, both the condition and the result being represented as having already taken place. For example: **إِنْ فَعَلْتَ ذَلِكَ هَلِكْتَ**, *if you do this, you will perish*, lit. *if you shall have done this, you have perished or will perish* (§. 1, e); **مَنْ كَتَمَ سِرَّهُ بَلَغَ مَرَادَهُ**, *he who (= if one) keeps (has kept) his own secret, attains his object*; **أَلْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ أَيْنَمَا وَجَدَهَا أَخَذَهَا**, *wisdom is the strayed camel of the believer; wherever he finds it (= if he shall have found it anywhere), he lays hold of it (will lay hold of it)*. — c) If the perfect after **إِنْ**, **أَيَّ**, **مَنْ**, &c., is to retain its original meaning, then **كَانَ** or one of the **أَخَوَاتُ كَانَ**, *the sisters of the verb kāna* (such as **صَارَ** *to become*, **ظَلَّ** *to be by day*, **بَاتَ** *to be by night*, **أَصْبَحَ** *to be in the morning*, **أَمْسَى** *to be in the evening*), must be inserted between those words and the perfect in the protasis, and the apodosis must be indicated by the particle **فَ**. For example: **إِنْ كَانَ قَبِيضُهُ فَصَدَقَتْ**, *if his shirt is (has been) torn in front, she has spoken the truth*; **إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا**, *if ye have believed in God, place your trust in him*; **فَمَهْدٍ أَلْعُدْرَ أَوْ فَسَامِحٍ إِنْ كُنْتَ أَجْرَمْتَ أَوْ جَنَيْتَ**, *accept my excuse or (at least) be indulgent, if I have committed a crime or a fault*. — d) But if the perfect after these words is to have the historical sense (English past tense, §. 1, a), the verb **كَانَ**, or one of its “sisters”, must be prefixed to the correlative clauses; e. g. **كَانُوا إِنْ بَالَعُوا بَلَعُوا**, *if they*

exerted themselves to attain an object, they attained it; though it is also sufficient that the correlative clauses should be dependent upon others that are historical; as: **إِنَّمَا أَذْرَكَتُ** **إِلَّا بِأَلْعِلْمِ بِأَلْحَمْدِ فَكَلَّمَا فَهَمْتُ قُلْتُ أَلْحَمْدُ لِلَّهِ** *I attained knowledge only by praising (God), for, whenever I understood (anything), I said, Praise be to God!*

Rem. a. Where **أَيَّ**, **مَنْ**, and **مَا** are interrogatives or simple relatives, **مَتَى**, **أَيَّ**, **أَيَّانَ**, and **كَيْفَ**, interrogatives, and **حَيْثُ** a simple relative adverb, without any admixture of the conditional signification of **إِنْ**, perfects dependent upon them retain their original sense.

Rem. b. On the Hebrew perfect after **וְ** and other conditional particles, see Gesenius' Gr. §. 124, 5, c.

7. After the particle **مَا**, *as long as, whilst* (Vol. I. §. 367, 13), the perfect takes the meaning of the imperfect (present or future); as: **لَا لَقَيْتُمْ مَا يَقِيْتُمْ ضَرًّا**, *may you never meet with injury (§. 1, f) as long as you live!* **النَّاسُ مَا دَامُوا فِي الْحَيَاةِ الدُّنْيَا غَافِلُونَ**, *men are careless, as long as they live in this world* (lit. *remain in the life of this world*). If this imperfect is to be historical, the rule laid down in §. 6, d, must be observed. The negative *as long as not* is always expressed by **مَا لَمْ** with the jussive (see §. 11).

8. The *Imperfect Indicative* (**الْمُضَارِعُ الْمَرْفُوعُ**) does not in itself express any idea of time; it merely indicates a *begun, incomplete, enduring* existence, either in *present, past* or *future time*. Hence it signifies:

a) An act that does not take place at any one particular time, to the exclusion of any other time, but that takes place at all times, or rather, in speaking of which no notice is taken of time, but only of duration (the *indefinite present*); as: *الْإِنْسَانُ يُدَبِّرُ وَاللَّهُ يَقْدَرُ*, *man forms plans and God directs them (man proposes, God disposes)*; *يَأْتِيَنَّ الْحُرُّ يُسْتَعْبَدُ الْخَرُّ*, *the free man is enslaved by benefits (conferred upon him)*.

b) An act which, though commenced at the time of speaking, is not yet completed, — which continues during the present time (the *definite present*); as: *اللَّهُ يَعْلَمُ بِمَا تَعْمَلُونَ*, *God knows what ye are doing*.

c) An act that is to take place hereafter (the *simple future*); as: *كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ*, *thus will God bring to life the dead, and show you his miracles*; *فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ*, *but God will judge between them on the day of the resurrection*. — To render the futurity of the act still more distinct, the adverb *سَوْفَ* (Vol. I. §. 364, 4), or its abbreviated form *سَ* (Vol. I. §. 361, 2),* *in the end*, is prefixed to the verb; as: *مَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا سَنَبَيِّنُهُ فِي سَتَكْفَى مِنْ مَوْضِعِهِ*, *if any one does this maliciously and wickedly, we will burn him with hell-fire; سنبيينه في ستكفى من موضعه*, *we will explain it in its (proper) place*; *عَدْوِكَ كُلِّ كَيْدٍ*, *thou shalt be protected (through God's grace) from every machination of thy enemy*.

*) Very rare abbreviations are *سَوْ* and *سَفَ*.

Rem. On corresponding uses of the Hebrew imperfect, see Gesenius' Gr. §. 125, 1, 2.

d) An act which was future in relation to the past time of which we speak. When this is the case, the imperfect is simply appended to the preceding perfect without the intervention of any particle, and forms, along with its complement,* a secondary, subordinate clause, expressing the state (الْحَالُ) in which the subject of the previous perfect found himself, when he completed the act expressed by that perfect; as: جَاءَ إِلَيْهِ يَعُودُهُ, *he came to him to visit him*; أَتَى إِلَى عَيْنِ مَاءٍ يَشْرَبُ, *he came to a spring of water to drink*.

e) An act which continues during the past time. When this is the case, the imperfect may be appended to the perfect without the interposition of any connective particle, or it may be joined to it by the particle وَ. In either case, it forms, along with its complement, a secondary, subordinate clause, indicating the state (الْحَالُ) in which the subject of the previous perfect found himself, when he did what that perfect expresses; as: جَاءَ زَيْدٌ يَضْحَكُ, *Zeid came laughing*; إِنَّكَأ يَحْمَدُ مَعْدَاةُ (lit. praising) his morning-walk; جَعَلَ يَلْرَمُهُ, *he began to scold him*; أَقْبَلَتِ الْحَمَامَةُ تَحُومُ فِي طَلَبِ الْمَاءِ, *the pigeon began to fly about in search of water*; إِنَّا نَرَاكَ مَا خَرَجْتَ الْيَوْمَ

*) That is to say, any word or words governed by, or otherwise connected with, it.

تَدْرِي كَيْفَ الطَّرِيقِ, *you seem to us to have come out today without exactly knowing how* (lit. *we think or see you, you have come out today without knowing how was the road*). As the above examples show, the imperfect is in this case generally expressed in English by the infinitive or the participle.

Rem. a. Compare, as regards Hebrew, Gesenius' Gr. §. 139, 3, c.

Rem. b. After the negative particle **لَا**, the imperfect retains its general idea of incompleteness and duration; as: **كَانَ لَا يَفْعَلُ**, *he was wont not to do* (lit. *he was not doing, non faciebat*); **خَرَجَ لَا يَعْلَمُ** **هُوَ**, *he went out, not knowing, or without knowing, where he was*; **لَا يُكْرِمُ السَّخِيَّ الْبَخِيلُ**, *the liberal (man) does not respect the stingy*. — After the negative particle **مَا** it takes the meaning of the present; as: **مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا** **مَا يَوَدُّ الَّذِينَ كَفَرُوا أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ**, *it is not the wish of those who are unbelievers, whether among those who possess a (revealed) book or among the polytheists, that any good should be sent down unto you from your Lord*; **إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ** **اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ** **فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ**, *they who conceal the book that God has revealed, and buy with it something of small price, these swallow down into their bellies nothing but fire, and God will not speak to them on the day of judgment*.

9. To express the imperfect of the Greek and Latin languages, **كَانَ** is frequently prefixed to the imperfect; as:

كَانَ يُحِبُّ الشَّعْرَ وَالشَّعْرَاءَ, *he was fond of poetry and poets* ;
 كَانَ يَرْكَبُ فِي كُلِّ يَوْمٍ عِدَّةَ مَرَارٍ, *he used to ride out every
 day several times*. If this signification is to be attached to
 several imperfects, it is sufficient to prefix كَانَ to the first
 alone. — If one or two perfects precede the imperfect, or if
 the context clearly shows that the verb in the imperfect has
 the sense of the Latin imperfect, كَانَ need not be prefixed
 to it; as: وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ, *and they followed the doctrines which (lit. that which) the
 evil spirits taught (mankind) in the reign of Solomon*; قُلْ
 قَتَلْتُمُوهُمْ قَبْلَ أَنْ يَأْتِيَهُمُ الْبَيِّنَاتُ مِنَ اللَّهِ, *Say, Why then did ye
 kill the prophets of God before?* Here تَتْلُو and تَقْتُلُونَ
 stand for كَانَتْ تَتْلُو and كُنْتُمْ تَقْتُلُونَ.

R e m. In this sense the Hebrew uses the simple imperf.; Gesenius' Gr. §. 125, 4, b.

10. To express the future-perfect, the imperfect of كَانَ (يَكُونُ) is frequently prefixed to the perfect, the particle قَدْ being sometimes interposed. For example: وَسَأَسْتَأْجِرُ أَقْوَامًا يَحْمِلُونَهُ إِلَىٰ مَنزِلِي وَأَكُونُ أَنَا آخِرَهُمْ وَلَا يَكُونُ بَقِيٍّ وَرَائِي شَيْءٌ يُشْغِلُ فِكْرِي بِفِعْلِهِ وَنَقْلِهِ وَأَكُونُ قَدْ اسْتَظْهَرْتُ لِنَفْسِي فِي إِرَاحَةِ بَدَنِي عَنِ الْكَدِّ بِيَسِيرِ أُجْرَةٍ أُعْطِيهَا لَهُمْ *and I shall hire some people to carry it to my house, and I shall be the last of them (to depart), and there shall not have been left (shall not be left) behind me anything to occupy my mind with the doing or removing of it, and by the trifling pay*

I give them, I shall have provided help for myself (so as) to spare my own body all the labour.

11. The *Subjunctive* of the imperfect (الْمُضَارِعُ الْمَنْصُوبُ) has always a future sense after the adverb لَنْ, *not* (Vol. I. §. 362, 22), and the conjunctions أَنْ, *that*, لَأَنْ or أَلَا, *that not*, كَيْ and كَيْفَى, *that*, كَيْلَا and لَيْلَا, *that not*, حَتَّى, *till, until*, and لَ, *that*; as: لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى, *none shall enter Paradise except those who are Jews or Christians*; أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ, *do ye think that ye shall enter Paradise?* See §. 15.

12. The *Jussive* of the imperfect (الْمُضَارِعُ الْمَجْزُومُ), when dependent upon the adverbs لَمْ, *not*, and لَمَّا, *not yet* (Vol. I. §. 362, 20—1), has invariably the meaning of the perfect; or, to speak more accurately, it has that meaning which the imperfect preceded by كَانَ would have (§. 9), if the proposition were an affirmative one. For example: أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ (or *dost thou not know*) *that God's is the sovereignty over the heavens and the earth?* أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ (lit. *and there has not yet come*) *upon you what came upon those who passed away before you?* أَرَأَيْتُمْ أَتَرَخَلُّوا عَيْرَ أَنْ رَكَابَتَنَا تَزُولُ بِرَحَالِنَا, *our departure is close at hand, save that our camels have not yet moved off with our saddles* (i. e. *we have all but started*); إِنْ لَمْ تَفْعَلْ ذَلِكَ هَلَكَتْ, *if you do*

not do this, you will perish (§. 6, b); *لَمْ يَكُنْ يُحِبُّ الشِّعْرَ*; *وَالشُّعْرَاءَ*, he was not fond of poetry and poets.

13. After *إِنْ* and the various words that have the sense of *إِنْ*, the jussive has the same meaning as the perfect (§. 6); as: *إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعَلِّمَهُ اللَّهُ*, whether you conceal what is in your breasts, or disclose it, God will know it; *إِنْ تَعْمَلْ فِي إِسْلَامِكَ عَمَلًا صَالِحًا تُثَبِّتْ عَلَيْهِ*, if, now that you have become a Muslim, you do a good work, you will be rewarded for it; *إِنْ تَنْصُرُونَا يَا آلَ مَرْوَانَ نَقْتَرِبَ إِلَيْكُمْ*, if you do us justice, O family of Merwan, we will draw near to you; *مَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ*, whatever good you do, God will know it; *أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ*, wherever you are, death will overtake you; *مَتَى أَضَعُ الْعِمَامَةَ تَعْرِفُونِي*, when I lay aside my turban, you recognise me. — When the first of two correlative clauses contains a verb in the imperative, and the second in the jussive, then the jussive has the same meaning as if the first clause had contained a verb in the jussive preceded by *إِنْ*; as: *قَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا*, they said, Become Jews or Christians, (and) you will be guided aright. Here *كُونُوا* is equivalent to *إِنْ تَكُونُوا*, if you become Jews or Christians, you will be &c.

14. The *Energetic* forms of the imperfect have always a future sense; as: *لَنْ أَجِيتَنَا مِنْ هَذِهِ لَنُكُونَنَّ مِنْ* *الشَّاكِرِينَ*, if thou deliverest us from this (danger), verily we shall be of (the number of) the grateful; *وَاللَّهِ لَأَضْرِبَنَّ*

عُنُقَكَ, *by God! I will cut thy head off* (lit. *strike thy neck*).

2. The Moods.

15. The *Subjunctive* mood occurs only in subordinate clauses. It indicates an act which is dependent upon that mentioned in the previous clause, and future to it in point of time; and hence it mostly corresponds to the Latin subjunctive after *ut*. It is governed by the following particles.

1) *a.* By أَنْ, *that*, after verbs which express inclination or disinclination, order or prohibition, duty, effect, effort, fear, necessity, permission, &c.; لَا أَنْ or أَلَّا, *that not*; and لَنْ (for لَا أَنْ, i. e. لَا يَكُونُ أَنْ, *it will not be or happen that*), *certainly not, not at all*. For example: أَرَدْتُ وَأَحْبَبْتُ أَنْ أُبَيِّنَ لَهُمْ طَرِيقَ التَّعَلُّمِ, *I wished and desired to make plain to them the path of learning*; لَا يَأْبَ كَاتِبٌ أَنْ يَكْتَبَ, *let no one who can write, refuse to write*; يَنْبَغِي أَنْ يَتَوَى الْمُتَعَلِّمُ, *it behoves the learner to strive by his search for knowledge to please God*; يَجُوزُ أَنْ يَكُونَ النَّصَبُ, *it may be the accusative*; قَالَ فَأَهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا, *He (God) said, Get thee down then from it (Paradise), for it is not allowed thee to behave with pride in it*; إِنِّي أَخَافُ أَلَّا يَتْرُكَنِي, *I am afraid he will not leave me*, or, in accordance with a particular idiom of the language, *I am afraid he will leave me*; مَا مَنَعَكَ أَلَّا تَسْجُدَ,

what has prevented thee from worshipping (him)? لَنْ نَمَسَّنَا لَنْ تَمَسَّنَا، the fire (of hell) will certainly not touch us save for (will certainly touch us only for) a certain number of days; لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى، no one shall enter Paradise save those who are Jews or Christians.

b) But if the verb to which أَنْ is subordinate, does not indicate any wish, effect, expectation, or the like; and the verb which is governed by أَنْ has the meaning of the perfect or present; in that case the indicative of the perfect or imperfect is used after أَنْ; as: أَعْلَمُ أَنْ قَالَ، I know that he has said; أَعْلَمُ أَنْ يَنَامُ، I know that he is asleep. As أَنْ، quod, ὅτι, is more usual in such clauses, the native grammarians designate أَنْ، when it has the same meaning as أَنْ and governs the indicative, by the name of أَنْ مَخْفَفٌ مِنَ الثَّقِيلِ، the *an* that is lightened from the heavy form, or, more shortly, أَنْ مَخْفَفٌ، the lightened *an*; but when it is equivalent to the Latin *ut*, they call it أَنْ النَّاصِبُ، the *an* that governs the subjunctive (الْمَصَارِعُ الْمَنْصُوبُ). After verbs of thinking, supposing, and doubting, when they refer to the future, أَنْ may govern the indicative of the imperfect, as ظَنَنْتُ أَنْ يَقُومَ، or the subjunctive, as النَّاصِبُ؛ e. g. ظَنَنْتُ أَنْ يَقُومَ، I think he will get up.

2) By لِ، that, in order that (originally a preposition, Vol. I. §. 356, 3); لِ، لِكَيْ، and لِأَنَّ، id.; كَيْلًا، لِكَيْلًا، and لَيْلًا، that not, in order that not; particles which indicate the

intention of the agent and the object of the act. For example: *يُنْبَغِي أَنْ يَسْتَدَ الْبَلَاءُ اللَّهُ تَعَالَى لِيَصُونَهُ عَنِ الْبَلَاءِ*, *it behoves the Muslim to ask God (may he be exalted!) to keep him in health, that he preserve him from misfortunes; إِذَا حَفِظْتَ شَيْئًا فَعَلِّقْهُ كَيْ تَعُودَ إِلَيْهِ عَلَى التَّابِ*, *when you have learned anything, write it down, so that you may constantly refer to it; لَمْ نَشْتَعِلْ بِذِكْرِ ذَلِكَ كَيْلًا يَطُولَ الْكِتَابُ*, *we have not occupied ourselves with giving an account of this, in order that the book might not become too long; إِنَّمَا قَالَ ذَلِكَ لِيَلَّا يُسْتَخَفَّ بِالْعِلْمِ*, *he said this only in order that learning might not be disparaged.*

3) a. By *حَتَّى* (also originally a preposition, Vol. I. §. 358, 2), *until, until that, that, in order that*, when it expresses the intention of the agent and the object of the act, or the result of the act, as taking place not without the will of the agent or, at least, according to his expectation. For example: *لَا بُدَّ مِنَ التَّمَلُّقِ قَبْلَ الْكَلَامِ حَتَّى يَكُونَ صَوَابًا*, *we must meditate before we speak, in order that our words may be appropriate; يَنْبَغِي أَنْ لَا يُضْعَفَ النَّفْسُ حَتَّى يَنْقَطِعَ*, *he must not weaken the spirit so that it is hindered from acting; قُولُوا لَهُ إِنْ شَاءَ فَلْيَجْلِسْ وَلْيُعْطِنِي يَدَهُ*, *tell him, if he chooses, to sit down and give me his hand, that I may force him to rise or he force me to sit down.* — b. But if *حَتَّى* expresses only a simple temporal limit, or the mere effect or result of an act, without any implied design or expectation on the part of the agent, it is followed by the perfect or the indicative of the

imperfect. For example: سَارُوا حَتَّى طَلَعَتِ الشَّمْسُ, *they journeyed till the sun was up*; فِيهِرَبُ حَتَّى أَبْعَدَ, *and so he fled till he got a great way off*; مَرِيضٌ حَتَّى لَا يَرْجُونَ، *he is so ill that they have no hope of his living*; فَلِذَلِكَ وَفَقُوا لِلْعِلْمِ وَالنَّشْرِ حَتَّى بَقِيَ أَسْمُهُمْ إِلَى يَوْمِ الْقِيَامَةِ, *and on this account they were enabled by God's help to acquire and diffuse knowledge to such an extent, that their name will maintain itself till the day of the resurrection.*

Rem. With حَتَّى compare the Latin *donec*.

4) By فَ, when this particle introduces a clause that expresses the result or effect of a preceding clause. The preceding clause must contain an imperative (affirmative or negative), or words equivalent in meaning to an imperative; or else it must express a wish or hope, or ask a question; or, finally, be a negative clause. The signification of فَ in all these cases is equivalent to that of حَتَّى. For example: اِغْفِرْ لِي يَا رَبِّ فَأَدْخُلَ الْجَنَّةَ, *pardon me, O my Lord, so that I may enter Paradise*; لَا تُؤَاخِذْنِي فَأَهْلِكَ, *do not punish me, so that (or lest) I perish*; اللَّهُمَّ لَا تَكِلْنَا إِلَى أَنْفُسِنَا فَتَنْجِرَ وَلَا إِلَى النَّاسِ فَتَنْضِيعَ, *O God, hand us not over to ourselves, lest we be too feeble (for the charge), nor to (other) men, lest we perish*; لَيْتَ لِي مَالًا فَأَتَصَدَّقَ مِنْهُ, *would that I had money, that I might give part of it away in alms*; هَلْ زَيْدٌ فِي الدَّارِ فَأَمِضِي إِلَيْهِ, *is Zèid at home, that I can go to him (= tell me whether Z. is at home, so that*

&c.)? يَا ابْنَ الْكِرَامِ أَلَا تَذُورُ فُتُبِصِرَ مَا قَدْ حَدَّثُوكَ, *O son of the noble, will thou not draw near, that thou mayest see what they have told thee?* لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا, *sentence is not passed upon them, so that they die;* مَا تَأْتِينَا فِتْحَدِّثْنَا, *thou dost not come to us to tell us something;* تَقَدَّمْ إِلَيْهِ, *go up to him that he may see it.*

5) By وَ, when the governed verb expresses an act subordinate to, but simultaneous with, the act expressed by the previous clause; as: لَا تَنْهَ عَن خُلُقٍ وَتَأْتِي مِثْلَهُ, *do not restrain (others) from any habit, whilst you yourself practise one like it;* هَلْ تَأْكُلُ أَلَسْمَكَ وَتَشْرَبُ أَلَلَّبَنَ, *do you eat fish and drink milk at the same time?* The Arab grammarians call وَ, thus used, وَأُو أَلْمَعِيَّةِ or وَأُو أَلْجَمْعِ, *the wāw of simultaneousness*, and explain it by مَعَ أَن.

6) By أَوْ, when it is equivalent either to إِلَّا أَن, *unless that*, or to إِلَىٰ أَن or حَتَّىٰ, *until that*; as: لَا أَقْتُلَنَّ أَلْكَافِرَ أَوْ يُسْلِمَ, *I will certainly kill the unbeliever, unless he becomes a Muslim;* لَا أَلْرَمَنَّكَ أَوْ تُعْطِينِي حَقِّي, *I will stick to you till you give me my due;* لَا أَسْتَسْهَلَنَّ أَلْصَّعْبَ أَوْ أُدْرِكَ أَلْمُنَىٰ, *I will deem everything difficult easy, until I attain my wishes.* In the former case, the preceding act is to be conceived as taking place but once and as momentary; in the latter, as repeated and continued.

7) By إِذَا or إِذَا نَ, *in that case, well then*, when this particle commences a clause expressing the result or effect of a previous statement, provided that the verb in the subordinate

clause refers to a really future time, and that it is in immediate juxtaposition to **إِذْنٌ**, or, at least, separated from it only by the negative **لَا** or by an asseveration. For example, one may say: **أَنَا آتِيكَ غَدًا**, *I will come to you tomorrow*, and the reply may be: **إِذْنٌ أَكْرِمَكَ**, *well then, I will treat you with respect*, or, **إِذْنٌ وَاللَّهِ أَكْرِمَكَ**, *well then, by God, I will &c.*, or **إِذْنٌ لَا أُهَيِّنُكَ**, *well then, I will not insult you*. — If the particle **و** be prefixed to **إِذْنٌ**, the verb may be put in the indicative as well as the subjunctive, e. g. **وَإِذْنٌ أَكْرِمَكَ**; but if any of the other conditions specified above be violated, the indicative alone can be used: e. g. **أَحْبَبُكَ**, *I am fond of you*, **إِذْنٌ أَظُنُّكَ صَادِقًا**, *well, I think you speak the truth* (where the verb refers to present, and not to future, time); or **إِذْنٌ زَيْدٌ يُكْرِمُكَ**, *I shall visit Zeid, I shall visit Zeid, well then, Zeid will treat you with respect* (where **زَيْدٌ** separates **إِذْنٌ** from the verb).

Rem. Owing to the Hebrew having lost the final vowels of the imperfect, the form which it employs after such particles as **אִם**, **כִּי**, **אִשֶׁר**, **וְיָבִי**, **וְיָלֵן**, **וְיָשָׁר**, **וְיָלֵן**, **וְיָשָׁר**, **וְיָלֵן**, **וְיָשָׁר**, &c., can no longer be distinguished from that which expresses the indicative. See Gesenius' Gr. §. 125, 3, a. The same remark applies to the Syriac; but the Ethiopic makes a distinction, using, for example, the form **የነገር**: *yēnāgēr* (root **ነገር**: *nagāra*, to speak) for the indicative, and **የነገር**: *yēngēr* for the subjunctive. See Dillmann's Gr. §. 90.

16. Since, in Arabic, the subjunctive is governed only by the conjunction **أَنَّ**, *that*, and other conjunctions that have

the meaning of أَنْ, the indicative must be used in all other subordinate clauses, whether they be dependent upon a conjunctive or relative word, or simply annexed to an undefined substantive; as: *أَعْطَانِي مَا آكُلُ*, *he gave me what I was to eat*; *لَا يَدْرِي أَيْنَ يَذْهَبُ*, *he does not know where he is to go*; *سَيَدْخُلُهُمْ جَنَّاتٌ يَجْنُدُونَ فِيهَا*, *he will bring them into gardens, to dwell in them for ever*. In such sentences the Arabic language does not distinguish the *intention* from the *effect*. Hence the first example may also be translated: *he gave me what I ate (at that time)*, or *what I am (now) eating*, or *what I shall (hereafter) eat*; the second: *where he is going or will go*; the third: *in which they shall dwell for ever*.

17. The *Jussive*, — connected with the imperative both in form and signification, — implies an *order*. It is used:

1) With the particle *لِ* prefixed (which is very rarely omitted, except perhaps in poetry), instead of the imperative; as: *لِيُنْفِقْ ذُو سَعَةٍ*, *let the possessor of wealth lay out (money)*; *لِيَقُمْ الْمُتَّقُونَ*, *let those that fear God, arise*. If the particle *وَ* or *فَ* be prefixed to *لِ*, as is often the case, then *لِ* loses its vowel; as: *إِنْ حَدَثَ بِي حَادِثٌ فَلْيَتَّبِعْ وَلْيُنْقَسِمْ*, *if anything happens to me, let it be sold and (the proceeds) divided in such and such a way*; *مَنْ أَرَادَ أَنْ يَتْرِكَ عَلِمْنَا هَذَا سَاعَةً فَلْيَتْرِكْهُ السَّاعَةَ*, *whoever wishes to give up (the study of) this science of ours for a time,*

let him do so now. It is the *third* person of the jussive that is most used in this way.

2) After the particle **لَا**, *not*, in connection with which it expresses a prohibition or a wish that something may not be done; as: **لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا**, *be not grieved, for God is with us*; **لَا تَنْقُضْ مَا فَعَلَ سَعْدٌ**, *do not break through what Sád has done*.

3) In the protasis and apodosis of correlative conditional clauses, that depend upon **إِنْ** or any particle having the sense of **إِنْ** (§. 6). It stands in the protasis, when the verb is neither a perfect, nor an imperfect preceded by **كَانَ**, but a simple imperfect; and in the apodosis, when the verb is likewise a simple imperfect, and not separated from the protasis by the conjunction **فَ** (for if this latter be the case, the indicative must be used). For example: **إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ**, *whether you conceal what is in your breasts, or disclose it, God will know it*; **أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ مَا تَفْعَلُوا مِنْ خَيْرٍ**, *whenever you do, God will know it*; **أَيْنَمَا أَنتُمْ**, *wherever you are, death will overtake you*; **تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ**, *if ye do it, it is a trespass (against God's law) of which ye make yourselves guilty*; **إِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ**, *whosoever chooses the tillage of the life to come, to him will we give an ample increase in his tillage*; **مَنْ كَانَ يُرِيدَ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ**, *if he steals, (why,) a brother of his has stolen before*; **إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ**, *whosoever believes in his Lord, will dread no evil*. — The jussive also stands

in the apodosis, when the protasis contains a verb in the imperative; as: *عِشْ قَنِعَا تَكُنْ مَلِكًا*, *live contented and you will be a king*; *أَوْفُوا بِعَهْدِكُمْ أُوفِ بِعَهْدِي*, *be faithful to your engagement, and I will be faithful to mine*. — The jussive is used in a protasis that is dependent upon *إِنْ*, &c., because, when anything is supposed or assumed, an order is, as it were, made that it be given or take place. That this is the correct account of the matter, is evident from the fact of the jussive being employed in the apodosis as well of an imperative as of a conditional protasis. The use of the jussive in the apodosis, again, has for its reason, that, when a thing takes place or is assumed, whatever depends upon it takes place or is assumed at the same time; and, consequently, when the one thing is ordered, the other too seems to be ordered at the same time.

Rem. The Hebrew cannot, owing to the loss of the final vowels, distinguish in every case the jussive from the indicative and subjunctive; but the shortened form of the imperfect, wherever it exists, is the proper one to be used in all the above cases. See Gesenius' Gr. §. 126, 2. It has, however, no particle corresponding to *ل*, and uses *לָא* in certain cases instead of *לָא* (*לָ*); see Gesenius' Gr. §. 125, 3, c. — The Ethiopic employs the shorter form of the imperfect, *ጸገር*: *yēngē r*, to express the jussive as well as the subjunctive (see §. 15, rem.), and often prefixes to it the particle *ሉ*: *lā* = *ل*. See Dillmann's Gr. §. 90, §. 169, 7, and §. 197, a (the second paragraph).

18. The jussive is also used after the particles *لَمْ*, *not*, and *لَمَّا*, *not yet* (compounded of *لَمْ* and the *مَا* *الَّذِي* *مُؤَمَّرَةً*),

§. 7); e. g. *أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ*, dost thou not know, that God's is the sovereignty over the heavens and the earth? *لَمَّا يَذُوقُوا عَذَابِ*, they have not yet tasted my punishment; *وَلَمَّا تَمْضِ لِبَيْتِنِ سَاعَةً*, is this so, and we have not yet been (or ere we have been) parted an hour? The verb after *لَمْ* and *لَمَّا* has, however, only the form, not the signification, of the jussive, and their effect upon the following imperfect seems to be similar to that which the Hebrew *nāw consecutivum* (.) exercises upon the imperfect annexed to it.

Rem. If the particle *لَمْ* be followed by two or more imperfects, of which the second depends upon the first, the third upon the second, and so on, then, of course, the first alone is put in the jussive; e. g. *لَمْ يَكُنْ يَعْرِفُ يَسْبَحُ*, he did not know (how) to swim. See §. 12 and §. 8, e.

19. The *Energetic* of the imperfect is used:

1) With the particle *لَ*, *truly, surely*, prefixed to it, both in simple asseverations and in those that are strengthened by an oath; as: *الَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا*, those who have fought in our (holy) cause, we will surely guide in our paths; *لَتَرَوُنَّ الْجَحِيمَ*, they shall surely see hell-fire; *عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ*, verily within a short time they shall repent it; *وَاللَّهِ لَأُودِعَنَّكُمْ عَيْرَ هَذَا الْأَدَبِ*, by God! I will teach you manners different from these; *فَبِعِزَّتِكَ لَاغْرِبَنَّهُمْ أَجْمَعِينَ*, then, by thy glory, I will surely lead them all astray.

2) In commands or prohibitions wishes and questions; as: *لَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ*, *do not die before you have become (or without having become) Muslims*; *لَيْتَكَ تَرَجَعْتَ*, *would that you would come back!* *إِلَّا تَنْزِلَنَّ*, *why did you not come down?*

3) In the apodosis of correlative conditional clauses, in which case *ل* is prefixed to the protasis as well as to the apodosis; as: *وَلَيْتَن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ لِيْن لَمْ يَنْتَه*, *and if thou askest them, Who created the heavens and the earth and obliged the sun and moon to serve him? verily they will say, God*; *لَنْسَفَعَا بِالنَّاصِيَةِ*, *verily, if he does not refrain, we will seize and drag him by the forelock.*

4) In the protasis of a sentence after *إِنَّمَا* (= *مَا*) *if; as*: *أَهْبَطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفَ عَلَيْهِمْ*, *get ye down from it (Paradise), all of you; and if there shall (hereafter) come unto you a direction from me, then whosoever shall follow my direction, on them no fear shall come*; *فِيمَا تَتَّقَنَّهُمْ فِي الْحَرْبِ*, *and if you capture them in battle, put to flight, by (making an example of) them, those who are behind them.*

Rem. On corresponding uses of the Hebrew energetic or correlative, see Gesenius' Gr. §. 126.

20. No negative particle can be placed before the imperative, and, consequently, when a prohibition is uttered,

the jussive must be used; as: **أَمْكُتْ شَهْرَيْنِ وَلَا تَعَجَلْ فِي** **الْإِخْتِلَافِ إِلَى الْأَثَمَةِ**, *remain two months, and be not in a haste to run from one 'imām to another.* — The energetic forms of the imperative serve to increase its force; as: **تَعَلَّمَنَّ أَنْ طَوْلَ الْعَيْشِ تَعْذِيبُ**, **بِاللَّهِ أَضْرَبَنَّ**, *strike, by God! learn that length of life is a punishment or torment* (تَعْذِيبُ in rhyme for تَعْذِيبُ); **الْكِبْرِيَاءَ لِرَبِّنَا صِفَةٌ لَهُ مَخْصُوصَةٌ**; **فَتَنَجَّبْنَهَا وَأَتَّقِ**, *glory belongs to God (alone), as an attribute peculiar to him; therefore keep thyself afar from it, and fear him.*

Rem. The same remarks apply to the imperative and its lengthened form in Hebrew.

3. The Government of the Verb.

21. The verb may govern either *a) the accusative* of a noun, or *b) a preposition with the genitive* of a noun, which takes the place of the accusative and gives greater precision and accuracy to the expression. — This government is not restricted to the finite tenses of the verb, but extends to the nomen verbi or actionis, the nomina agentis and patientis, and other verbal substantives and adjectives, whenever and in so far as these different kinds of nouns contain somewhat of the conception or nature of the verb. — The verb, too, need not necessarily be expressed; it may be understood, or it may lie concealed, as it were, in a particle that has a verbal force.

a. The Accusative.

22. The verb governs the *accusative* of the noun — which we may call the *determinative* case of the verb or the *adverbial* case (see Vol. I. §. 364) — either

1) as an *objective complement* (determinans), i. e. as that which, by assigning its object, limits and restricts the act; or

2) as an *adverbial complement* in a stricter sense, indicating various limitations of the verb, which are expressed in non-Shemitic languages by adverbs, prepositions with their respective cases, conjunctive clauses, or (as in the Slavonic languages) by the instrumental case.

23. Most *transitive* verbs take the objective complement in the accusative, though a considerable number of them are connected with the object by means of a preposition. Not a few are construed in both ways with a variety of signification, and different prepositions may sometimes be joined to the same verb with a difference of meaning; e. g. دَعَا، *he called him*; دَعَاكَ بَكْدًا، *he prayed that he might receive something as a blessing*; دَعَا عَلَيْهِ، *he cursed him*. In other cases a transitive verb may be construed indifferently with the accusative or with a preposition and the genitive, the former being the older and more vigorous, the latter the younger and feebler construction; e. g. عَلِقَ، *to adhere to, to attach oneself to*, and لِحَقَّ، *to adhere to, to overtake*, are construed indifferently with the accusative of the person or with بِ and the genitive. More rarely the converse is the case, the accusative being the later and less correct construction; e. g. فَرَغَ، *to have finished, to be done*

with, is construed with *مِنْ*, and *أَحْتَاجَ*, *to have need of*, *to be in want of*, with *إِلَى*, whereas in modern Arabic both take the accusative.

Rem. *a*. Transitive verbs are called by the Arab grammarians *الْأَفْعَالُ الْمُتَعَدِّيَّةُ*, and they designate by this name not only those verbs that govern their object in the accusative, but also those that connect themselves with it by means of a preposition. The former are distinguished as *الْأَفْعَالُ الْمُتَعَدِّيَّةُ بِأَنْفُسِهَا*, *the verbs that pass on (to an object) through themselves* (and not by help of a preposition), and the latter as *الْأَفْعَالُ الْمُتَعَدِّيَّةُ بِغَيْرِهَا*, *the verbs that pass on (to an object) through something else than themselves* (viz. *بِحَرْفٍ جَزْرٍ*, *through a preposition*). For example, *بَلَغَ*, *to reach, to arrive* (of a message, &c.), is *فِعْلٌ مُتَعَدٍّ بِنَفْسِهِ*, because we say *بَلَغَنِي الْخَبْرُ*, *the news reached me*; but *قَدَرَ*, *to have power, to be able*, is *فِعْلٌ مُتَعَدٍّ بِغَيْرِهَا*, because it is construed with *عَلَى* and we say *قَدَرَ عَلَى شَيْءٍ*, *he was able to do something*.

Rem. *b*. Only careful study and the use of the dictionary can teach the learner whether a verb is construed with the accusative, or with a preposition, or with both; and, if more than one construction be admissible, what are the different meanings that the verb assumes. Here we merely remark that verbs signifying *to come*, which are construed in Latin and English with prepositions, admit in Arabic also the accusative; as: *جَاءَنَا عَامِرٌ*, *Amir came to us*; *إِنَّ الْغُرَبَاءَ وَأَوْلَادَ الْكِبَرَاءِ يَأْتُونَنِي مِنْ أَقْطَارِ الْأَرْضِ*, *strangers and the sons of noblemen come to me from (all) quarters of the earth* (compare in Hebrew נָצַח with the accusative; e. g. Ps. 100, 4; Prov. 2, 19; Lament.

1, 10). Hence these verbs have in Arabic a *personal passive*, so that we may say أَتَى بِشَيْءٍ, lit. *he was come to with a thing*, i. e. it was brought to him, the active construction being أَتَاهُ بِشَيْءٍ, *he came to him with a thing*, i. e. he brought it to him.

24. Many verbs take *two objective complements in the accusative*, either both of the person, or both of the thing, or the one of the person and the other of the thing. — These verbs form *two classes*, according to the relation of their objects to one another; the first class consisting of those whose objects are different from, and in no way connected with, one another, the second of those whose objects stand to one another in the relation of subject and predicate. — a) To the *first* class belong all causatives of the second and fourth verbal forms (Vol. I. §. 41 and 45), whose ground-form is transitive and governs an accusative, as also verbs that signify *to fill or satisfy, give, deprive, forbid, ask, entreat*, and the like, the most of which have likewise a causative meaning. For example: أَعْلَيْتَنِي الْأَمْرَ, *he informed me of the thing* (lit. *he made me know it*); عَلَّمَهُ عِلْمَ زَوْجَتِ زَيْدٍ, *he taught him the science of astronomy*; زَوَّجْتُ زَيْدًا ابْنَةَ أَخِي, *I gave Zeid my brother's daughter in marriage*; مَلَأَ الدَّلْوَ مَاءً, *he filled the bucket with water*; أَشْبَعَهُ خُبْرًا, *he let him eat as much bread as he could* (شَبِعَ خُبْرًا, *he ate as much bread as he could*); أَطْعَمَهُ السَّيْفَ, *he let him taste the sword* (ran him through with it); سَقَوْا زَيْدًا خَمْرًا مَسْمُومَةً, *they gave Zeid poisoned wine to drink*; أَعْطَاهُ الرَّزْقَ اللَّهُ الْعَبْرَ, *he gave him the book*; رَزَقَهُ اللَّهُ الْعَبْرَ, *God gave*

him his life; وَفَأَاهُ اللَّبَنَ, he gave him milk in abundance; وَعَدَنَا اللَّهُ الْحَيَاةَ, he recited a poem to me; أَنْشَدَنِي شِعْرًا, God has promised us everlasting life; الْأَيْدِيَةَ حَرَمَهُ اللَّهُ, God has deprived him of the blessing of learning; بَرَكَتَهُ الْعِلْمِ, preserve us from the punishment of hell-fire قِنَا عَذَابَ النَّارِ (imperative of وَقَى, Vol. I. §. 178); اسْأَلِ اللَّهَ الْعَفْوَ, ask pardon of God. — b) To the second class belong 1) verbs that mean to make, appoint, call, name, and the like; and 2) those verbs which are called by the Arab grammarians أَفْعَالُ الْقَلْبِ, verbs of the heart, i. e. which signify an act that takes place in the mind, or أَفْعَالُ الْيَقِينِ وَالشَّكِّ, verbs of certainty and doubt (such as رَأَى, to think, عَلِمَ, to know, وَجَدَ, to find, to perceive, دَرَى, to know; خَالَ, to think, to imagine, ظَنَّ, to think, to believe, حَسِبَ, to think, to reckon, زَعَمَ, to think, to deem, عَدَّ, to count, to reckon, and حَجَّأَ, to think, to imagine). For example: جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا, he hath made the earth a bed for you; صَيَّرْتُ الطِّينَ إِبْرِيقًا, I have made the clay into a jug; اخْتَارَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا, God chose Abraham for a friend; دَعَوْتُهُ مُحَمَّدًا, I called him Mohammed; سَمَّيْتُ كِتَابِي تَعْلِيمَ, I named my book, The Instruction of the Learner in the Path of Learning; عَلِمْتُ زَيْدًا جَاهِلًا, I know Zeid is a fool; رَأَيْتُ أَحَقَّ الْحَقِّ حَقَّ الْمُعَلِّمِ, I think the duty we owe to a teacher the greatest of duties; لَا تَحْسِبَنَّ الَّذِينَ قَتَلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا, do not deem

those dead who have been slain in the path of God (i. e. for the sake of their religion); وَجَدْتُهُ شَيْخًا حَلِيمًا, I found him a mild (or gentle) old man; مَا أَظُنُّ السَّاعَةَ قَائِمَةً, I do not think that the hour (of judgment) is at hand.

Rem. a. Of the two objective complements, that which is the subject is called **الْمَفْعُولُ الْأَوَّلُ**, *the first object*, and the other, or predicate, **الْمَفْعُولُ الثَّانِي**, *the second object*.

Rem. b. When verbs like **رَأَى** and **وَجَدَ** are mere **أَفْعَالُ الْحِسِّ** or *verbs of sense*, — i. e. express nothing but acts of the external organs of sense, — they may still be connected with two accusatives, but the second accusative is no longer a **مَفْعُولُ ثَانِي** or *second object*, but a **حَالٌ** or *circumstantial accusative*, i. e. an accusative expressing a state or condition of the object in actual connection with those acts; e. g. **رَأَيْتَكَ نَائِمًا**, *I saw you sleeping*; **وَجَدْتُهُ مَرِيضًا**, *I found him sick* (in a state of sleep, of sickness). The learner will observe that, in these and similar phrases, **رَأَى** and **وَجَدَ** may often be translated by the very same words, whether they are **أَفْعَالُ الْقَلْبِ** or **أَفْعَالُ الْحِسِّ**; but, in the latter case, the object is merely the individual, apart from any predicate, whereas, in the former, it is the logical proposition *you were asleep*, *he was sick*, that is to say, the individual as the possessor of this quality.

Rem. c. The fourth form of the **أَفْعَالُ الْقَلْبِ** governs three accusatives; e. g. **يُرِيكُمْ أَعْمَالَكُمْ خَبِيثَةً**, *he will*

make you think your actions bad, or he will show you that your actions are bad.

Rem. *d.* The **أَفْعَالُ الْقَلْبِ** may also be construed so as to exercise no grammatical influence upon the clause that is immediately dependent upon them. This happens 1) when the verb is inserted parenthetically, as: **زَيْدٌ ظَنَّتُ جَاهِلٌ**, *Zèid is, I think (or as I think), a fool*; 2) when it is placed at the beginning of the sentence, but the dependent clause is either negative, or interrogative, or else an affirmative clause introduced by the particle **لَ**, *truly*; e. g. **مَا عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ**, *ye know we are not come to work evil on the earth*; **مَا عَلِمْتَ أَيُّهُمْ جَاءَ**, *do you not know which of them has come?* **لَمْ أَدْرِ مَتَى يَجِيءُ**, *I did not know when he would come*; **ظَنَّتُ لَزَيْدٌ قَائِمٌ**, *I think Zèid is standing up*. In the last example **لَزَيْدٌ قَائِمٌ** is virtually in the accusative, for if another object be added, without the particle **لَ** being prefixed to it, it is put in the accusative; e. g. **ظَنَّتُ لَزَيْدٌ قَائِمٌ وَعَمْرًا مُنْطَلِقًا**, *I think Zèid is standing up and Amr going away*. In modern Arabic the particle **أَنَّ** is interposed between the **فِعْلُ الْقَلْبِ** and a dependent interrogative clause; as: **لَمْ أَدْرِ أَنَّهُ مَتَى**; **مَا عَلِمْتَ أَنَّ أَيُّهُمْ جَاءَ**; **لَمْ أَدْرِ أَنَّهُ مَتَى**, *it must be first explained what the noun is*.

Rem. *e.* In reference to the first class of the verbs that govern two accusatives, see Gesenius' Heb. Gr. §. 136, 1, 2 (in connection with §. 135, in particular, paragraph 3); and in reference to the

first division of the second class, §. 136, 2, the second paragraph.

25. If the verbs of the two classes mentioned in §. 24. are put in the *passive* voice, one of the two accusatives becomes the nominative. — In the case of the *first* class, it is the accusative of the person; e. g. *عَلَّمَ عِلْمَ الْهَيْئَةِ*, *he was taught the science of astronomy*; *أُطْعِمَ السَّيْفَ*, *he was made to taste the sword* (was stabbed with it); *سُقِيَ الْوَزِيرُ مَاءً مَسْمُومًا*, *poisoned water was given to the vizir to drink*; *رُزِقَ الْعَمْرَءَ*, *life was granted him*; *أُنشِدْتُ شِعْرًا لِغَيْرِهِ*, *a poem by another (author) was recited to me*; *حُرِمَ بَرَكَةَ الْعِلْمِ*, *he was deprived of the blessing of knowledge*. Should it happen that both accusatives are accusatives of the person, that which is next to the verb becomes the nominative; as: *رُزِجَ زَيْدٌ ابْنَةَ أَخِي*, *my brother's daughter was given in marriage to Zèid*. If both are accusatives of the thing, that one becomes the nominative which designates the thing that is affected by, or receives or passes into the other, or the reverse; as: *مُلِئَتِ الدَّلْوُ مَاءً*, *the bucket was filled with water*. — In the case of the *second* class, that accusative which is the subject of the other becomes the nominative; e. g. *جُعِلَتِ لَكُمْ الْأَرْضُ فِرَاشًا*, *the earth has been made a bed for you*; *صُبِّرَ الطِّينَ إِبْرِيْقًا*, *the clay has been made into a jug*; *حُسِبُوا أَمْوَاتًا*, *they are deemed dead*.

Rem. a. As the verb *أَتَى*, *to come*, is construed with the

accusative of the person (§. 23, rem. *b*), its fourth form (آتَى) becomes doubly transitive, and takes an accusative both of the person and of the thing; e. g. *آتَى مُوسَى بَنِي إِسْرَائِيلَ الْكِتَابَ*, *Moses brought the (holy) book to the children of Israel* (lit. *made it come to them*). Now, as this accusative of the thing is the nearer object of *آتَى*, we should expect it to become the nominative when the verb passes into the passive (أُوتِيَ); but the reverse is the case, because the person is of greater importance than the thing. We say therefore *أُوتِيَ بَنُو إِسْرَائِيلَ الْكِتَابَ*, *the (holy) book was brought to the children of Israel*, and not *أُوتِيَ الْكِتَابُ بَنِي إِسْرَائِيلَ*.

Rem. *b*. If the verb should happen to govern three accusatives in the active voice (§. 24, rem. *c*), that which is next to the verb becomes the nominative to the passive; e. g. *نُبِّئْتُ لَيْلَى بِالْعِرَاقِ مَرِيضَةً*, *I was informed (that) Lèila is sick in 'l-Irāk*; *إِذَا أُخْبِرْتَنِي دَيْفًا*, *when thou art told (that) I am sick*.

Rem. *c*. On the Hebrew construction, see Gesenius' Gr. §. 140, 1.

26. All verbs, whether transitive or intransitive, active or passive, may take their own abstract nouns (nomina verbi, vol. I. §. 195), as also the deverbal nouns of the classes nomina vicis and nomina speciei (vol. I. §§. 193, 219, 220), as objective complements in the accusative. This may be the case either when they have no other objective complement or complements, or when they have

one or more; and the verbal noun may either stand alone, or it may be connected with an adjective or demonstrative pronoun, a noun in the genitive, or a descriptive or relative clause. For example: **ضَرَبَ ضَرْبًا**, lit. *he struck a striking*; **نَامَ نَوْمًا**, *he slept a sleep*; **سَارَ سَيْرًا**, *he journeyed a journey*; **ضُرِبَ ضَرْبًا**, lit. *he was struck (with) a striking*, or, impersonally, *there was struck a striking*; **ضُرِبْتُ ضَرْبًا**, lit. *I was struck (with) a striking*; **سِيرَ سَيْرًا**, lit. *there was journeyed a journey*; **ضَرَبْتُهُ ضَرْبَةً وَضَرَبَنِي ضَرْبَتَيْنِ**, *I struck him one stroke and he struck me two* (**ضَرَبَنِي ضَرْبَيْنِ** would mean *he struck me on two different occasions*, without specifying the number of blows he gave); **ضَرَبْتُهُ ضَرْبَةً**, **وَطَعَنَنِي طِعْنَةً**, *I gave him a particular sort of stroke and he gave me a particular kind of thrust*; **ضَرَبَ زَيْدًا رَأْسَهُ ضَرْبًا**, lit. *he struck Zèid (as to) his head (with) a striking*; **ضَرَبْتُهُ ضَرْبًا شَدِيدًا**, or, omitting the nomen verbi, **ضَرَبْتُهُ شَدِيدًا**, *I gave him a violent beating*;^{*} **مَشَى مَشِيَّةً حَسَنَةً**, *he walked (with) a graceful gait*; **ضَرَبَنِي هَذَا الضَّرْبَ**, *he beat me in this manner*, lit. *(with) this beating*; **ضَرَبَهُ ضَرْبَةً ضَرْبَ الْمَوْتِ**, *he beat him to death*; **ضَرَبَنِي خَافَ خَوْفَ الْجَبَانَ**, *he feared as a coward fears*;

^{*}) The undetermined object in such phrases as **ضَرَبْتُهُ شَدِيدًا** may, however, where the sense allows or requires it, assume a more definite meaning, and be viewed as an accusative of *time*; e.g. **سَارُوا طَوِيلًا** may be translated *they travelled a long time*, scil. **زَمَانًا طَوِيلًا**.

ضَرَبًا أَوْجَعَنِي, *he beat me so as to hurt me much*, lit. *he beat me a beating that pained me*; ضَرَبَنِي الضَّرْبَ الَّذِي لَا يَخْفَى عَلَيْكَ, *he gave me a good beating, as you know well*, lit. *he beat me the beating which is not concealed from you*.—This objective complement, which is called by the Arab grammarians *المفعول المطلق*, *the absolute object**, or *المصدر* (see Vol. I. §. 195, rem.), is used in the two following ways.

1) When it stands alone and undefined, it is used *لِلتَّكْيِيدِ*, *for strengthening*, or *لِلتَّعْظِيمِ*, *for magnifying*, i. e. to add greater force to the verb; e. g. *إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالًا*, *when the earth shall tremble a trembling* (but what a trembling!), i. e. *shall tremble violently*; *إِذَا رُجَّتِ الْأَرْضُ رَجًّا*, *when the earth shall be shaken with a shaking* (i. e. *shaken violently*), and *وَبُسَّتِ الْجِبَالُ بَسًّا*, *with a shattering* (i. e. *shattered to atoms*); *رَفَسَ عِظَامَهُ رَفْسًا*, *he crushed his bones with a crushing* (i. e. *crushed them to pieces*). This signification lies in the indefiniteness of the verbal noun, which leaves the verbal idea quite unlimited in its force and effect.

2) When it is connected with an adjective or demonstrative pronoun, a genitive, or a descriptive or relative clause (see the examples given above), it defines and limits the verbal idea by an addition which is expressed in our

* Because it does not, like the object in a narrower sense, depend only upon a verb that governs one, two, or three accusatives in the active voice, or one or two accusatives in the passive.

family of languages by means of an adverb or a relative clause.

If the **الْمَفْعُولُ الْمَطْلُوقُ** be a nomen vicis, it is used **لِلتَّعْدَادِ**, for enumeration; and if it be a nomen speciei, or have an adjective, &c., connected with it, it is used **لِلتَّنَوُّعِ**, to indicate the kind, for specification, or **لِلتَّمْيِيزِ**, for distinction.

Rem. a. Instead of the nomen verbi of the same finite verb, that of another verb of the same meaning, or else a concrete substantive, is sometimes employed; as: **جَلَسَ قَعُودًا**, lit. *he sat a sitting*; **انْهَرَمُوا هَرِيمَةً شَنِيعَةً**, *they fled a shameful flight*.

Rem. b. The accusative of the nomen verbi remains, as we have seen, unchanged, when the active voice, on which it depends, passes into the passive. It may, however, be changed into the nominative, when there is no other subject, as **ضُرِبَ ضَرْبًا**, *a striking was struck*, a form of expression that corresponds to the impersonal passive of our languages. When the accusative is employed, the verb is impersonal; when the nominative, it is personal.

Rem. c. Compare the uses of the Hebrew infinitives **קָמַחַ** and **קָמַחַת** as explained in Gesenius' Gr. §§. 128, 129, and see also §. 135, 1, rem. 1.

27. It has been mentioned above (§. 21), that the nomina verbi derived from verbs that govern an objective complement in the accusative, may be construed in the same way as the finite verbs themselves. We shall here enter into some further details on this point.

1) If only the objective complement of the act, (and not likewise its subject,) be expressed, it is put after the nomen actionis in the genitive*; unless it be separated from the nomen actionis by one or more words, in which case it is put in the accusative, because the genitive can never be parted from the word that governs it. For example: لَا يَسْأَمُ الْإِنْسَانُ مِنْ دُعَاءِ اللَّهِ, *let a human being never get tired of calling upon (or praying to) God*; فِي إِطْعَامِهِ, *to give an orphan food in time of famine*; بِضَرْبِ السُّيُوفِ رُؤُوسَ قَوْمٍ, *by cutting off with swords the heads of some people*. In like manner, the object is put in the accusative, when the nomen actionis is defined by the article, because a noun, when so defined, cannot take a genitive after it; as: ضَعِيفُ النَّكَايَةِ أَعْدَاءَهُ, *feeble in harming his enemies*; لَمْ أَكُنْ عَنِ الضَّرْبِ مِسْمَعًا, *I did not desist from striking Mismá*.

Rem. On the Hebrew construction, see Gesenius' Gr. §. 130, 1, along with the note †.

2) If both the subject and the objective complement of the act be expressed, three constructions are permitted. a) The subject may be put in the genitive, and the objective complement in the accusative; as: كَانَ قَتْلُ الْخَلِيفَةِ جَعْفَرًا, *in this year the chalik put G'asar to death (lit. the chalik's killing G. was in this year)*; اذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ, *think on God as ye think on your fathers*. b) The

* This is called the objective genitive, to distinguish it from the subjective genitive or that which designates the subject of the act.

objective complement may be put in the genitive and the subject in the nominative; as: رِيحُ الْفَنَاءِ سَفَى الرِّمَالِ: يَدُ الدُّبُورِ, *the wind of annihilation swept them away, as the hand of the west wind sweeps away the sands*; نَفَى يَدَاهَا, *her forefeet scatter the gravel every midday, as the money-changers scatter the dirhems whilst selecting them*; مَنَعَ النَّاسَ كَافَّةً, *he gave orders to the entire people against any one's addressing him by the title of „our Lord“ (el nuestro Cid)*. c) The subject may be put in the nominative and the objective complement in the accusative; as: بَلَغَنِي تَطْلِيْقُ الْيَوْمِ زَيْدٌ هِنْدًا, *I have heard that Zèid has today divorced Hind*; بَلَغَنِي الْقَتْلُ مُحَمَّدٌ أَخَاهُ, *I have heard that Mahmūd has murdered his brother*; اَعْجَبَنِي اَنْتِظَارُ, *I am surprised at Mohammedi's expecting Amr on Friday*. The first of these three constructions is the most usual. The second is pretty common, especially when the objective complement is a pronoun. The third, in which the nomen actionis may be accompanied by the article, or by a specification of the time or place of the act in the genitive, is of comparatively rare occurrence.

Rem. a. If both the subject and the objective complement be pronouns, they may both be suffixed to the nomen actionis; e. g. حُبِّيهِ عَلَّمَنِي التَّنَسُّكَ, *my love of him has taught me to be religious*. Here the suffix of the first person is the subject, and that of the third person the accusative.*

*) حُبُّ is, strictly speaking, an اِسْمٌ مَصْدَرٍ, and not an actual

Rem. *b*. Not only the nomina actionis, but also those nouns that are of similar force and signification, and which consequently can supply the place of the former, may be construed with the genitive of the subject and the accusative of the object. For example: *يَعِشْرَتِكَ الْكِرَامَ تُعَدُّ مِنْهُمْ*, *through thy associating with the noble, thou art reckoned one of them* (عِشْرَةٌ = مُعَاشَرَةٌ); *مِنْ قَبْلَةِ الرَّجُلِ زَوَجَتَهُ الْوَضُوءُ*, *ablution is (rendered necessary) by a man's kissing his wife* (قَبْلَةٌ = تَقْيِيلٌ); *وَبَعْدَ عَطَائِكَ الْمِائَةَ الرِّتَاعَا*, *and after thy giving the hundred grazing (camels)* (الرِّتَاعَا = الرِّتَاعِ in rhyme for عَطَاءِ).

Rem. *c*. What has been said of the nomina actionis of singly transitive verbs, applies equally to those of doubly transitive verbs. The only difference is, that the latter take an accusative after the objective genitive, or even add a second accusative to the first. For example: *تَعْلِيمُ الْمُنْتَعِمِ طَرِيقَ التَّعَلُّمِ*, *the instruction of the learner in the path of learning*; *تَعْلِيمُ الْمَعْلَمِ الْمُنْتَعِمِ*, *the teacher's instructing the learner &c.*; *إِنَّ النَّاسَ كَرِهُوا إِطْعَامَ مُحَمَّدٍ عَمْرًا خُبْرًا مَسْمُومًا*, *the people have condemned Mohammed's giving Amr poisoned bread to eat.*

Rem. *d*. The complement in the genitive may also be expressed, when it represents the subject of the act, by *مِنْ*; when it represents the object, by *لِ* (see §. 29); and when it indicates time or place, by *فِي*; e. g. *حَبِيْبِهِ*, in rem. *a*, by *مِنِّي لَهٗ* (الْحَابِلُ),

مَصْدَرٌ (see §. 26); but it is used, instead of *إِحْبَابٌ*, as the *masdar* of *أَحَبَّ* (IV. of *حَبَّ*), *to love*. See rem. *b*.

the love (that accrues) from me to him; سَفَى الرِّمَالِ يَدُ الدَّبُورِ,
in §. 27, 2, by السَّفَى مِنْ يَدِ الدَّبُورِ لِلرِّمَالِ; and اِنْتِظَارُ
الْاِنْتِظَارُ فِي يَوْمِ الْجُمُعَةِ, *ibid.*, by يَوْمِ الْجُمُعَةِ.

Rem. *e.* On the corresponding constructions in Hebrew, see Gesenius' Gr. §. 130.

28. In the case of verbs that govern their objective complement by means of a preposition, the nomen actionis retains that preposition; e. g. مَا لِي قُدْرَةٌ عَلَى ذَلِكَ, *I have no power to do this*, from قَدَرْتُ عَلَى شَيْءٍ.—The same thing holds good in the case of mixed government, the nearer object or accusative being converted into the genitive, and the more remote retaining its preposition; e. g. تَوْفِيقُ الْاِنْسَانِ لِلطَّاعَةِ, *man's being helped (by God) to obey (him)*. Occasionally, however, the closer connection by means of the genitive is substituted for the looser construction with a preposition; e. g. مَيْلُ الْاِسْلَامِ, *inclination (of the mind) towards 'el-'islām*, for اَلْمَيْلُ اِلَى الْاِسْلَامِ.

29. The nomen actionis often takes its objective complement not in the accusative but in the genitive with لِ, in which case this preposition is used as an outward exponent of the relation that subsists between the nomen verbi and its object. Hence the Arab grammarians rightly call it اَللَّامُ لِتَقْوِيَةِ الْعَامِلِ, *the lām that strengthens the regent* (the nomen actionis or the verbal power that it possesses); for, since the verbal force that dwells in the nomen actionis

is less than that in the finite verb, the language helps the former to exercise its influence upon its object by annexing to it a preposition expressing the direction of the action towards the object. This construction with *لِ* is used in the following cases.

a) When the nomen actionis immediately precedes the object and is undefined (see §. 27, 1); as: *مِنْ غَيْرِ تَأْمَلٍ* *لِخَطَائِهِ وَصَوَابِهِ*, *without considering what was false and what true in it*, instead of *خَطَاءَهُ وَصَوَابَهُ*. This is especially the case when the nomen actionis is in the adverbial accusative (see §. 44); as: *أَقُومُ لَهُ تَعْظِيمًا لِأُسْتَاذِي*, *I stand up in his presence to shew respect to my teacher*, instead of *تَعْظِيمًا تَأْسَاذِي*; *إِنَّمَا قَالَ ذَلِكَ إِكْرَامًا لَهُ*; *أُسْتَاذِي* *honour*, instead of *إِكْرَامًا إِيَّاهُ*.

b) When the nomen actionis immediately precedes the object, and is defined by the article (see §. 27, 1); as: *تَرَكَ الْمَطَالِبَةَ لِلنَّاسِ*, *the giving up of persecuting the people*.

c) When the genitive of the subject is interposed between the nomen actionis and the object (see §. 27, 2); as: *فَبَقِيَ أَنَّ تَسْحِيحَ الشَّمْسِ لِلْأَرْضِ إِنَّمَا هُوَ عَلَى سَبِيلِ الْإِصْآءَةِ*, *it results, therefore, that the sun warms the earth in no other way than by his light* (lit. *that the sun's warming the earth is only by the way of his light*), for *الْأَرْضَ*; *لِمَطَالِبَةِ أَعْدَائِي لِي*; *الْأَرْضَ*, *because of my enemies' persecuting me*, for *إِيَّايَ*; *رَوَيْتُهُ لِلَّهِ*; *إِيَّايَ*, *his seeing God*; *تَبَلِّغِي لَكَ إِلَى مُنَاكَ*, *my enabling you to attain your wishes*.

In such clauses the choice between the older and closer construction with the accusative, and the later and looser with the preposition, is left in most cases to the taste and judgment of the writer.

Rem. *a.* In more modern Arabic **إِلَى** is often used **لِتَقْوِيَةِ** instead of **لِ**; as: **إِدَّكَارِي إِلَيْعِ**, *my bearing him in mind*; **رَدِّي إِلَى الْجَوَابِ**, *my returning an answer*.

Rem. *b.* This use of **لِ** to designate the objective complement of the verb is common in Chaldee and Syriac, rare in Hebrew (see Gesenius' Gr. §. 151, 3, *e*) and Aethiopic (see Dillmann's Gr. §. 179). See §. 31, rem.

30. The *nomina agentis*, which hold a middle position between the verb and the noun, and partake of the force of both, may, like the *nomina verbi*, follow the government either of the verb or the noun, or of both. The following rules are to be observed regarding them.

1) If the *nomen agentis* has but *one* objective complement, this may be put either in the accusative or in the genitive; as: **سَارِعُوا إِلَى جَنَّةٍ أُعِدَّتْ لِلْكَاطِبِينَ الْغَيِّظِ**, *hasten to a garden (Paradise) that is prepared for those who restrain (their) wrath*; **كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ**, *every soul is a taster of death (tastes or shall taste death)*; **رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ**, *our Lord! thou shalt be an assembler of (shalt assemble) mankind*; **الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ**, *who think that they shall be meeters of (shall meet) their Lord*. — The no-

nomina agentis of directly transitive verbs admit of being construed, in so far as they have verbal power, either with the accusative or with the genitive, provided they have the meaning of the *المضارع* or *imperfect* (historical imperfect, present, future). As the genitive connexion is in this case *غَيْرُ الْحَقِيقِيَّةِ*, improper or representative (see §. 75, rem.), the governing word may be defined by the article; as: *قَاتِلُ النَّاسِ* or *قَاتِلُ النَّاسِ*, *one who kills people*; *الْقَاتِلُ النَّاسِ* or *الْقَاتِلُ النَّاسِ*, *he who kills people*, = *الَّذِي يَقْتُلُ*. When, on the contrary, the nomina agentis of directly transitive verbs have the meaning of the *perfect* (perfect, plu-perfect, aorist, and future perfect), they approach more nearly to the nature of the noun that originates from them (as *كَاتِبٌ*, *writing, a writer*), and hence are construed, like this latter, with the genitive only. Further, since this genitive connection is *حَقِيقِيَّةٌ* or proper (see §. 75, rem.), the governing word cannot be defined by the article; as: *قَاتِلُ النَّاسِ* (and not *الْقَاتِلُ النَّاسِ* or *الْقَاتِلُ النَّاسِ*), *one who killed, has killed, had killed, or shall have killed people*, = *الَّذِي قَتَلَ*, or *الَّذِي كَانَ قَتَلَ*, or *الَّذِي يَكُونُ قَتَلَ*. The same remarks naturally apply, when the genitive is a pronominal suffix instead of a separate substantive; as: *لَا تَبِي* = *أَحَدٌ يَلُومُنِي*, *one who reproaches me*, and *اللَّاتِبِي* = *الَّذِي يَلُومُنِي*, *he who reproaches me*; but *he who reproached or has reproached me*, *الَّذِي لَامَنِي*, is *لَا تِبِي*, not *اللَّاتِبِي*. — If the nomen agentis be undefined, it go-

verbs the accusative only in the following cases. a) When it is the attribute or the predicate of a (usually preceding) subject, or stands in the accusative to express a state or condition of that subject (see §. 40); e. g. **زَيْدٌ ضَارِبٌ أَبُوهُ**, *Zeid's father* (lit. *Zeid, his father*) *is beating* (or *will beat*) *a brother of mine*; **مَرَرْتُ بِفَارِسٍ طَالِبٍ ثَأْرَ أَبِيي**, *I passed by a horseman (who was) seeking revenge for the murder of his father*; **جَاءَنِي عَمْرٌو طَالِبًا أَدَبًا**, *Amr came to me seeking instruction*. b) After an interrogative or negative particle, when it is the attribute of a preceding or (less usually) following subject; e. g. **هَلْ مُكْرِمٌ أَنْتَ زَيْدًا**, *will thou treat Zeid with respect?* **مَا أَنْتَ بِتَابِعِ قِبَلَتِهِمْ**, *thou dost not follow their kibra*; **مَا مَجِيرٌ أَحَدٌ عَدُوِّ أَحِبَّائِهِ**, *no one gives protection to the enemy of his friends*. c) After the interjection **يَا**, as the predicate of a suppressed subject; e. g. **يَا طَالِعًا جَبَلًا**, *O thou that art climbing a hill!*

Rem. a. The nomen agentis in the singular number, when followed by a substantive in the genitive, can take the article only when that substantive is itself defined by the article or governs another substantive that is so defined; e. g. **الضَّارِبُ الْعَبْدِ**, *he who beats the slave*; **الضَّارِبُ رَأْسِ الْعَبْدِ**, *he who beats the slave on the head* (lit. *beats the head of the slave*); but we cannot say **الضَّارِبُ عَبْدٍ**, nor **الضَّارِبُ زَيْدٍ**, nor even **الضَّارِبُ عَبْدٍ زَيْدٍ** or **الضَّارِبُ عَبْدِهِ**. The reason of this seems to be that a certain equipoise may be preserved between the **الْمُضَافِ**, or governing word, and the

الْمُضَافِ إِلَيْهِ, or governed word. On the other hand, the article may be prefixed to the dual or to the pluralis sanus masc., even when the following genitive is not defined in either of the above ways; because, after the rejection of the terminations ن and ن (vol. I. §. 315, 2, 3), the الْمُضَافِ and the الْمُضَافِ إِلَيْهِ become more closely connected, and grow, as it were, into one word, just like the nomen agentis when defined by the article and followed by a pronominal suffix. Hence we may say الضَّارِبَا عَبْدٍ, الضَّارِبِي عَبْدٌ, as well as الضَّارِبِينَ, الضَّارِبُونَ عَبْدَ زَيْدٍ, الضَّارِبِينَ زَيْدًا, الضَّارِبَانِ عَبْدًا عَبْدَهُ. There is even a third form of expression admissible, arising out of a combination of these two, viz. الضَّارِبَى زَيْدًا, الضَّارِبَا عَبْدًا, الضَّارِبَى عَبْدَهُ, الضَّارِبِي عَبْدَ زَيْدٍ, in which examples the rejection of the terminations ن and ن serves only to indicate the close logical connection, as in the phrase الْأَمِيرُ الْقَاتِلَا أَخَوَاهُ مُحَمَّدًا, *the emir whose two brothers killed Mohammed*, in which another noun (أَخَوَاهُ) is actually inserted between the nomen agentis in the dual (الْقَاتِلَا) and its accusative (مُحَمَّدًا). — When a pronoun is annexed as object to the dual or pluralis sanus masc. of a nomen agentis that is defined by the article, three forms of expression are likewise admissible; viz. 1) الضَّارِبَاهُ, الضَّارِبُوهُ, الضَّارِبَانِ إِيَّاهُ; 2) الضَّارِبُونَ كَهُ or الضَّارِبُونَ إِيَّاهُ, الضَّارِبَانِ لَهُ; and 3) الضَّارِبُونَهُ, الضَّارِبَانِيهِ. In the last case the pronoun, though apparently a nominal suffix in the genitive, is in reality a verbal suffix in the accusative; and even in the first case, the Arabs regard the

pronominal object as an accusative, and not as a genitive, using **نِي** instead of **سِي** for the 1st pers. sing.; e. g. **الْمُؤَافِينِي**, *he who comes to me*; **لَيْسَ بِمُعِينِي**, *he is not a too heavy burden for me*; **فُمُ الْأَمْرُونَ الْخَيْرَ وَالْفَاعِلُونَ**, *it is they who order what is right, and who do it themselves.*

Rem. *b.* When the nomen agentis is followed by two or more objects connected by **وَ**, it not rarely happens that the first alone is put in the genitive, and the others in the accusative, the nominal force of the nomen agentis being converted, because of the distance of the complements, into the verbal; as: **مُتَبَغِي جَاهٍ وَمَالًا مِّنْ نَّهَضٍ**, *a seeker after rank and wealth is he who rises up (to travel)*; **جَاعِلُ اللَّيْلِ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا**, *he who appoints the night for rest, and the sun and moon for the reckoning (of time)*; **الرَّاهِبِ الْبَائِةِ الْهَجَبَانَ وَعَبْدَهَا**, *of him who gives a hundred fine white (camels) and their attendant (either **وَعَبْدَهَا** or **وَعَبْدَهَا**).*

Rem. *c.* On the government of the participle in Hebrew, see Gesenius' Gr. §. 132.

2) If the nomen agentis be derived from a verb that governs two objective complements (§. 24), it takes the second in the accusative, and the first either in the accusative (which is by far the more usual) or in the genitive; e. g. **أَنَا كَيْسَ زَيْدًا ثَوْبًا فَاحِرًا**, *I will dress Zèid in a splendid robe*; **ظَنَّ عَمْرٌو عَاقِلًا**, or **هَلْ أَنْتَ ظَنَّ عَمْرًا عَاقِلًا**, *dost thou think 'Amr intelligent?*

Rem. *a.* If the objective complements of the nomen agentis of a doubly transitive verb be pronouns, both may be appended to it as suffixes; e. g. **مُعْطِيكَ**, *he who gives it to you*; **مُعْطِينِيهَا**, *he who gives me it to eat,*

Rem. *b*. The second of the two complements of a nomen agentis, or that which is in the accusative, is very rarely inserted between the nomen agentis and the first complement, or that in the genitive; e. g. *وَسِوَاكَ مَانِعُ فَضْلَهُ الْمَحْتَجِّ*, whilst others than you withhold their benefits from the needy; *لَا تَحْسِبَنَّ اللَّهُ مَخْلِفَ وَعْدِهِ رُسُلِهِ*, do not think that God deceives his apostles by withholding what he has promised. In the former of these examples, which is a half-verse of poetry, this construction has been followed in order to bring the word *الْمَحْتَجِّ* into the rhyme; in the latter, which is taken from the Kor'an, ch. 14, v. 48, the preferable reading is *مَخْلِفَ وَعْدِهِ رُسُلَهُ*.

31. What has been said in §. 29 regarding the use of the preposition *لِ* after nomina verbi is equally applicable to nomina agentis. *a*) *لِ* is used when the nomen agentis immediately precedes the object and is undefined; as: *مُحِبُّ لَدَكَ*, making thee wonder; *وَهِيَ مُجَانِبَةٌ لَهُ*, whilst she avoided him (in which example the undefined nomen agentis is the predicate of a *جُمْلَةٌ حَالِيَّةٌ* or circumstantial clause); *وَالْحَيْلَةُ لَا تَجْرُزُ إِلَّا إِذَا كَانَ الْخَصْمُ مُتَعَتِّتًا لَا طَالِبًا لِلْحَقِّ*, and artifice is not allowable (in argument), except when the opponent is a dogmatical sophist, and not one who seeks after the truth. This is especially the case when the nomen agentis is in the adverbial accusative; as: *تَرَلَّ عَلَى الْمَدِينَةِ*, he halted before the city to besiege it; *وَكَفَى بِلَدِّهِ*, the sweetness of knowledge is a sufficient inducement and enticement to the intelligent.

b) *لِ* is also used when the nomen agentis immediately precedes the object, and is defined by the article; as: *الْمُفَسِّرُونَ لَهُذِهِ الْآيَاتِ*, the expounders of these verses; *أَفْوَى الْأَسْبَابِ الْجَالِبَةِ لِلرِّزْقِ إِقَامَةُ الصَّلَاةِ بِالتَّعْظِيمِ*, to perform one's devotions properly with reverence is the surest means of procuring one's daily bread; *وَبَقِيَ يَتَفَكَّرُ فِي ذَلِكَ الشَّيْءِ*, and he continued meditating about that thing which governs the body. c) Finally, *لِ* is used when a genitive is interposed between the nomen agentis and the accusative; as: *مُطْعِمَهَا لِي*, he who gave it to me to eat.

Rem. *لِ* must be used instead of the accusative, when the object of the nomen agentis is rhetorically transposed and placed before it; as: *وَكَانُوا لَنَا عَابِدِينَ*, and they worshipped us; *مَا كُنَّا إِثْمًا لَهٗ لِحَافِظُونَ*, we did not keep the secret; *لِلغَيْبِ حَافِظِينَ*, verily we will take care of him; *لَكَ مَكْرَمٌ*, a man, as long as you do not deprive him of any thing (by asking for it), treats you with respect. So also with the finite verb: *إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ*, if ye can explain the vision. If the transposed object be a pronominal suffix, *إِيَّا* (vol. I. §. 188, 189) may be employed instead of *لِ*; as: *إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ*, thee we worship and to thee we cry for help (compare §. 29, rem. b, and vol. I. §. 189, 2).

32. If the verb, from which a nomen patientis is derived, governs two accusatives in the active voice, its nomen patientis retains one of them, the other having passed into the nominative; as: *زَيْدٌ مُعْطَى عَبْدُهُ دِرْهَمًا*, Zaid's

servant (lit. *Zèid, his servant*) is presented with a *dirhèm*. See §. 25.

33. Verbal adjectives of those forms that differ in meaning from the *nomina agentis* only in being *intensive*, may govern, like the *nomina agentis*, either the accusative or the preposition *لِ*. Since, however, their verbal force is very slight, the latter construction is by far the more usual, the former being chiefly poetic. This rule applies principally to the forms *فَعَالٌ* and *فَعُولٌ* (vol. I. §. 232 and rem. *c*, §. 233); more rarely to other forms, such as *فَعِيلٌ* (§. 232), *فِعْلٌ* (id.), and *مِفْعَالٌ* (§. 233, rem *c*). Examples with the accusative: *أَخَا أَحْرَبٍ لَبَّاسًا إِلَيْهَا جِلَالَهَا*, *inured to* (lit. *a brother of*) *warfare, constantly wearing the garments suited for it*; *مُقَدِّمًا إِلَى الْمَوْتِ حَوَاضًا إِلَيْهِ الْكَتَائِبَا*, *rushing upon death, wading in search of it through the ranks* (*الْكَتَائِبَا* in rhyme for *الْكَتَائِبَ*); *ضُرُوبٌ بِنَصْلِ السَّيْفِ هَامَاتِ الرِّجَالِ*, *smiting with the edge of the sword the heads of men*; *فَتَاتَانِ أَمَّا مِنْهُمَا فَشَبِيهَةٌ هِلَالًا*, *two maidens, (one) of them resembling a new moon (in beauty)*; *إِنَّ اللَّهَ سَمِيعٌ*, *God hears the prayer of him who calls upon him*; *حَذِرُ أُمُورًا لَا تَضِيرُ*, *taking precautions against things that cannot injure (him)*; *مَرْمُوقُونَ عَرَضِي*, *defaming (lit. tearing in pieces) my character*; *إِنَّهُ لِمَنْخَارٌ بَوَائِكِهِمَا*, *he is a slaughterer of the fat ones among them (the she-camels)*. Examples with *لِ*: *سَمَاعُونَ لِلْكَذِبِ أَكَالُونَ لِلشَّحْتِ*, *hearers of falsehood, eaters of what is unlawful*; *مَنَاعٌ لِلْخَيْرِ*,

constantly striving to hinder good; جَمَاعَةٌ لِّلْكِتَابِ, a great collector of books; &c.

34. Verbal adjectives of the form أَفْعَلٌ, corresponding to our comparative and superlative (vol. I. §. 234), when derived from *transitive* verbs, generally take their object in the genitive with لِي, very rarely in the accusative; e. g. هُوَ أَطْلَبُ لِلْعِلْمِ مِنْكُمْ, he seeks after knowledge more than you do; أَحَبُّ لِلَّهِ مِنْ نَفْسِهِ, the believer loves God more than himself; أَجْهَلُ النَّاسِ وَأَعْدَاهُمْ لِلْعِلْمِ وَأَمَقْتُهُمْ لِلشَّرْعِ, the most ignorant of men, and the most opposed among them to learning, and the most inimical among them to the law.

Rem. a. Verbal adjectives of the form أَفْعَلٌ, derived from verbs signifying *love* or *hatred*, take the object with لِي when they are used in an *active* sense, as in the second and third of the above examples; but when they have a *passive* sense*, they take the subject with إِلَى, as: أَحَبُّ إِلَى اللَّهِ مِنْ غَيْرِهِ, the believer is more loved of God than any one else; هُوَ أَبْغَضُ إِلَيَّ مِنْهَا, he is more hateful to me than she.

Rem. b. Verbal adjectives of the form أَفْعَلٌ, derived from *intransitive* verbs, require the same preposition after them as the verbs

*) As there is *only one* form for the comparative and superlative, it may be derived from verbal adjectives of either active or passive signification; e. g. أَحَبُّ from حُبٌّ, loving, or from حَبِيبٌ, beloved, dear.

from which they are derived. For example : هُوَ أَزْهَدٌ فِي الدُّنْيَا , *he abstains more from worldly pleasures, and is more zealous for good, and keeps farther from (clearer of) crime, and is more eager after the praise (of God)*. They often, however, take their signification from one of the derived forms of the verb (generally the second or fourth); e. g. ذَلِكُمْ أَقْوَمٌ لِلشَّهَادَةِ , *this confirms the evidence more* (from أَقَامَ, IV. of قَامَ, *to stand*); خُبُولُ الْمَرْءِ لِلدِّينِ أَسْلَمٌ , *humility on the part of a man preserves his religion more (than pride)* (from سَلِمَ or اسْلَمَ, II. and IV. of سَلِمَ, *to be safe*); غَيْرُ الدَّجَالِ , *there is another besides the anti-Christ that fills me with still greater fear on your account than he does* (from خَوَّفَ or أَخَافَ, II. and IV. of خَافَ, *to be afraid*); هُوَ أَحْوَجُ إِلَيَّ مِنْ مَنِيَّ إِلَيْهِ , *he has more need of me than I have of him* (from أَحْتَاَجُ, VIII. of the radical حَوَجَ, *to be in need of*).

35. The accusative not unfrequently depends upon a verb that is understood. This happens:

1) In forms of praise, salutation, and the like, in which we must supply the verb from which the noun in the accusative is derived, and to which it serves as the الْمَفْعُولُ الْمَبْتُغَى (§. 26). For example: سُبْحَانَ اللَّهِ, *the glory of God!* or سُبْحَانَهُ, *His glory!* scil. أُسَبِّحُ, *I praise* (which is an إِخْبَارٌ or *statement of fact*), or سَبِّحْ, *praise thou*, &c., (which is an إِنْشَاءٌ, *a command or wish*, lit. *a production or creation*); سَمِعًا وَطَاعَةً, *hearing and*

obeying, to hear is to obey, i. e. **أَسْمَعُ سَمْعًا وَأَطِيعُ طَاعَةً**, *God forbid!* i. e. **أَعُوذُ مَعَآذَ اللَّهِ**, *I seek refuge with God.*

2) In various other cases, in all of which the verb to be supplied is not that from which the noun in the accusative is derived, but may be easily guessed from the manner in which that noun is uttered and the circumstances of the speaker. Such are:

a) Forms of salutation and the like; as: **مَرْحَبًا وَأَهْلًا** **وَسَهْلًا**, scil. **أَتَيْتَ**, *thou art come (O guest) to a roomy (convenient) place, and to friendly people, and to a smooth (comfortable) place*; **مَرْحَبًا بِكَ**, i. e. **مَكَانًا يَرْحُبُ بِكَ**, *thou art come to a place where there is plenty of room for thee, to a comfortable place*; **مَرْحَبًا بِكَ اللَّهُ وَمَسَهْلًا**, scil. **جَعَلَ** or some similar word, *God has given thee a roomy and smooth place*; all phrases equivalent to *welcome!* **هَيْنًا مَرِيًا**, scil. **كُلِّ**, **كَلِي**, &c., *(eat) with easy digestion, may it agree with you*, Germ. *wohl bekomm' es*.

b) Phrases in which an individual is called upon to guard himself, or a part of his person, against some one or some thing (**الْتَحْذِيرُ**); or in which one or more individuals are urged to begin something or attack some object (**الْإِعْرَاءُ**). In the former case the speaker may mention α) either the person who is to be on his guard, or β) the person or thing he is to guard against, repeating the word or not, at his pleasure, or lastly γ) both together, connecting them by the conjunction **وَ**. In the latter case he mentions only the

object to be attacked, repeating the word or not, as he pleases. Examples: *إِيَّاكَ*, &c., or *إِيَّاكُمْ*, &c., scil. *بَعِدْ*, *keep off!* or *احْذَرْ*, *guard thyself! take care!* *رَأْسَكَ* or *رَأْسَكَ رَأْسَكَ*, *thy head!* scil. *نَحِّ*, *bend aside;* *أَمَامَكَ*, *before thee!* scil. *أَنْظِرْ*, *look;* *الْأَسَدَ* or *الْأَسَدَ الْأَسَدَ*, *the lion!* scil. *احْذَرْ*, *guard against, take care of;* *إِيَّاكَ وَالْمُعَادَاةَ*, *guard thyself against enmity;* *إِيَّاكَ وَالْمُخْدَعَاتِ*, *keep clear of innovations;* *إِيَّاكَ وَأَنْ تَشْتَعِلَ بِهَذَا الْجَدَلِ*, *take care not to meddle with this sort of contention* (where *أَنْ*, followed by the imperfect subjunctive, is put instead of the accusative of a noun); *رَأْسَكَ وَالْحَائِطَ*, *thy head and the wall!* scil. *الْعَدُوَّ الْعَدُوَّ*; *نَحِّ رَأْسَكَ وَاحْذِرِ الْحَائِطَ*, *the foe!* scil. *خُذُوا*, *seize, attack;* *أَخَاكَ وَالْإِحْسَانَ إِلَيْهِ*, *be always kind to your brother,* scil. *الزِّمَّ*, *adhere to;* *شَأْنَكَ بِإِيْلِكَ*, *do as you like with your camels,* scil. *افْعَلْ*, *do.)**

c) Phrases in which a pronoun — generally of the first, rarely of the second person — is followed by the noun to which it refers in the accusative, without any verb intervening. The object of this construction — named by the Arab grammarians *الْإِخْتِصَامُ*, *the special relation* (of the pronoun to some person or thing) — is to show that

*) If a single accusative be uttered only once, the verb may be added; but if the accusative be repeated, or if there be two accusatives connected by *وَ*, the verb is never expressed.

this accusative is the noun which the pronoun represents and to which the statement made refers. Being especially used in forms of praise and blame, it is also called *فَضْبُ الْمَدْحِ وَالذَّمِّ*, *the accusative of praise and blame*. It is to be explained by an ellipsis of *أَعْنَى*, *I mean*, or *أَخْصُ*, *I specify*. Examples: *نَحْنُ الْعَرَبُ أَكْفَىٰ مِنْ بَدَلٍ*, *we Arabs — lit. we, (I mean) the Arabs, — are the most liberal among the generous*; *نَحْنُ الصَّعَالِيكُ لَا طَاقَةَ بِنَا عَلَى الْمُرُوَّةِ*, *we, the miserably poor, have not the ability to be generous as becomes men*; *نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورَثُ*, *we, the band of prophets, have no heirs (among men)*; *إِنَّا بَنِي مَنقَرِ قَوْمٍ ذَوُو حَسَبٍ*, *we, the Bènu Minkar, are a people of high worth*; *أَلَمْ تَرَ أَنَا بِنِي دَارِ زُرَّارَةَ مِنَّا أَبُو مَعْبَدٍ*, *seest thou not that Zuràra, the father of Mábèd, is one of us, the Bènu Dārim?* (*مَعْبَدٍ* in rhyme for *مَعْبَدٍ*).

Rem. In such phrases as *هَآك يَدِي إِلَيْكَهَا*, *there it is for you!* the accusative is used, because *هَآك* and *إِلَيْكَ* (vol. I. §. 368, rem. c) are in point of sense equivalent to *خُذْ*, *take* (*خُذْ يَدِي*, *خُذْهَا إِلَيْكَ* or *خُذْهَا*). Similarly, in the phrases *دُونَكَ زَيْدًا*, *seize Zèid!* *دُونَكَ زَيْدًا*, *عِنْدَكَ زَيْدًا*, *عَلَيْكَ زَيْدًا*, *دُونَكُمْ*, *seize him!* the accusative does not depend upon *أَنْ تَأْخُذَ* (*that thou shouldest seize*), to be supplied after the preposition, but upon an imperative, such as *خُذْ* or *الرَّمِّ*, implied in the preposition itself. The literal meaning is: *seize Zèid, who is in front of, beside or close by you*. So also in *رُوَيْدٌ زَيْدًا*, or, with the genitive, *رُوَيْدٌ زَيْدٍ*, *treat Zèid gently!* where *رُوَيْدٌ* is explained by

the grammarians as equivalent to *أَمْهَدُ*, *grant him respite*. In the first case, the fêtha of *رُوَيْدٌ* is a *بِنَاءٌ* or indeclinable ending (as in *أَيْنَ*, *where?*); in the second, it is the termination of the construct accusative of *رُوَيْدٌ*, the diminutive of *رُودٌ*, *slow and gentle motion*. We may also say *رُوَيْدَكَ*, *softly!* and *رُوَيْدَكَ*, *gently with Zèid!* *رُوَيْدَكِنِي*, *gently with me!* the agent (ك) being in the genitive.

36. The adverb *إِنَّ*, *truly, certainly*, and the conjunction *أَنَّ*, *that*, as likewise the conjunctions compounded with these two words, such as *لَكِنَّ* or *وَلَكِنَّ*, *but, yet*, *كَأَنَّ*, *as if, as though*, and *لِأَنَّ*, *because* (see vol. I. §. 362, 6, and §. 367, 6, 10), take a following substantive or pronoun (which, according to our idiom, ought to be in the nominative, as the subject of a nominal or verbal proposition) in the accusative, because the force of the verb *to see* (*رَأَى*) is embodied in these particles.*) This takes place both when the subject immediately follows *إِنَّ*, &c., and when it is separated from them by a portion of the predicate of *إِنَّ*, &c., consisting of an adverb of time or place, or a preposition with its complement. In the former case, the affirmative particle *لَ* may be prefixed to the predicate of *إِنَّ*; in the latter, to its subject. If, however, the predicate be negative, or consist of a verb in the perfect, not preceded by *قَدْ*, the particle *لَ* ought not to be prefixed to it. Examples: *إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ*, *God*

*) Compare *en* and *ecce* in Latin, as *en cum*, *ecce eum* or *eccum*.

is mighty over all (lit. see God, he is mighty over all);
 إِنَّ الْحَدَاثَةَ لَا تَدُومُ, youth does not last (lit. see youth,
 it does not last); وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ, whilst
 a part of the believers were reluctant; أَتَيْنَكُم لَتَشْهَدُونَ
 إِنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى, do ye testify that there are other gods
 along with the (true) God? سَمِعَ لَقَيْلًا دُونَ سَمْعِ لَقَيْلًا, in the ravine that is below Sela' (there lies) a murdered man;
 إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ, in this there is an example (or warn-
 ing) to those possessed of insight; إِنَّ فِي قَتْلِكَ أَيُّهَا الشَّيْخُ لَصَلَاحًا
 لِلْمُسْلِمِينَ, in putting thee to death, old man, there is a benefit
 to the Muslims; وَكَانَ مِنْ مُلُوكِ الْهِنْدِ كَانَتْ لَهَا زَوْجَةٌ, it is nar-
 rated that one of the kings of India had a wife; وَفِي الْحَدِيثِ أَنَّ
 رَجُلًا قَالَ يَرْسُولَ اللَّهِ إِنَّ أُمَّي أَتَلَّتْ نَجَاءَةً
 —or collection of traditions— (we read) that a man said,
 O apostle of God! my mother has died suddenly; كَانَتْ زَيْدًا
 وَهَذَا لِأَنَّ الْعِلْمَ نُورٌ وَالْوُضُوءَ نُورٌ, as if Zeid were a lion;
 and (he did) this because knowledge is a light and the
 ablution (before prayer) is a light; زَيْدٌ قَائِمٌ وَلَكِنَّ مُحَمَّدًا جَالِسٌ,
 Zeid is standing up, but Mohammed is sitting; وَلَكِنَّ
 الْمُنَافِقِينَ لَا يَفْقَهُونَ, but the hypocrites do not under-
 stand.

Rem. a. These particles, along with those mentioned in rem. d,
 are named by the grammarians *إِنَّا* and its sisters.
 The word governed by *إِنَّ* and *أَنَّ* is called the *اسْمُ إِنَّ*, the
 noun of 'inna and 'anna, and the predicate is called the *خَبَرُ إِنَّ*,
 the predicate of 'inna and 'anna.

Rem. *b*. If the predicate is placed between **إِنَّ** or **أَنَّ** and its noun, the logical accent lies upon the noun; whereas, if the predicate stands after the noun, it receives the logical accent itself. For example; **إِنَّ مَعَكَ صَاحِبَكَ** means: *your friend is with you*; but **صَاحِبَكَ مَعَكَ إِنَّ**, *your friend is with you*.

Rem. *c*. When **مَا** is appended to **إِنَّ**, **كَانَ**, and **لَكِنَّ**, their governing power does not extend beyond it, and consequently their **اسْمٍ** or noun is no longer put in the accusative, but in the nominative. Hence the word **مَا** is called in this case **مَا الْكَافَّةُ**, *the hindering mā*, because it hinders the government of these particles.

Rem. *d*. The words **لَيْتَ**, *utinam, would that —!* and **عَلَّ** or **لَعَلَّ**, *perhaps*, are construed in the same way as **إِنَّ**, &c.; e. g. **يَا لَيْتَ بَيْنَكَ وَبَيْنِي بُعْدَ الْمَشْرِقَيْنِ**, *O that there were between thee and me as great a distance as there is between east and west!* **وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ**, *and what lets thee know (whether) perchance the hour (of the resurrection) is near?* If **مَا** be added (see rem. *c*), the government of **عَلَّ** or **لَعَلَّ** is hindered; but the noun of **لَيْتَ** may be put either in the nominative or in the accusative. These words seem, as has been already remarked in vol. I. §. 364, rem. *b*, to be verbs; and if so, they govern the accusative by their own force and not by that of an omitted or implied verb.

Rem. *e*. The corresponding Hebrew particle to **إِنَّ**, viz. **הִנֵּה**, also governs the accusative, as appears from the forms **הִנֵּנִי** and **הִנֵּנִי**, *ecce me*.

37. If the conjunction **وَ** connects two nouns in such a way that the second is subordinate to, and not coordinate with, the first, it governs the second in the accusative; as: **مَا شَأْنُكَ وَزَيْدًا**, or **مَا لَكَ وَزَيْدًا**, *what have you to do with Zèid?*; **سِرْتُ وَزَيْدًا**, *I went along with Zèid*; **مَا لَكَ وَالتَّلَدُّدَ حَوْلَ نَجْدٍ**, *what have you to do with loitering about Nègd?* **فَأَجْبِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ**, *agree on what you are to do along with your associates*. This **وَ** is called by the grammarians **وَإِوَاءُ الْمُصَاحَبَةِ**, *the wāw of association or concomitance*, and also, like the **وَ** that governs the subjunctive (§. 15, 5), **وَإِوَاءُ الْمُعِيَّةِ** or **وَإِوَاءُ الْجَمْعِ**, *the wāw of simultaneousness*.*)

Rem. This use of **وَ** also occurs, though but rarely, in Hebrew; e. g. Esther, IV. 16, **אֲנִי וְנַעֲרָתַי נָצִיזִים בְּן**, *I too, along with my maidens, will fast so*.

38. The person or thing called, **الْمُنَادَى**, is generally preceded by one or other of the **حُرُوفُ الْمُنَادَاةِ**, or **حُرُوفُ التَّيْدَاءِ**, *interjections*. The principal of these are: **أَيَّ**, **أَيَّا**, **يَا**, **أَيَّ**, **وَا**, **أَيَّ**, **أَيَّهَا** (fem. **أَيَّتُهَا**), to which **يَا** may also be prefixed; and **وَا**.

1) Of the first five of these particles the most common are **أَيَّ**, **يَا**, and **أَيَّا**. They require after them a noun not defined by the article, which is put sometimes in the nominative, sometimes in the accusative.

a) The *nominative* — in the singular always with-

*) Quite correctly too, for the subjunctive of the verb corresponds both in signification and in form to the accusative of the noun. The one shows that a person or thing depends upon an act, the other that one act depends upon, or is affected or governed by, another act.

out the *tênwin* — is used when the person or thing called is present, or imagined to be present, to the speaker, and no explanatory term of any description is appended to it; as: *يَا مُحَمَّدُ*, *O Mohammedi* (nom. مُحَمَّدٌ); *أَعْمَارُ*, *O Ammār* (nom. عَمَّارٌ); *يَا عَمْرُو*, *O Amr* (nom. عَمْرُو, vol. I. §. 8, rem. *b*); *يَا ضَبِّي*, *O man of the tribe of Dabba* (ضَبَّةٌ); *يَا سَيِّدُ*, *O sir*; *يَا عَيْنُ*, *O eye*; *يَا جَارِيَةٌ مَا اسْمُكَ*, *what is your name, girl?*; *يَا رَجُلَانِ*, *ho you two men*; *يَا نَبِيُّونَ*, *O prophets*; *يَا هَذَا*, *you there!*

b) The *accusative* is used *α*) when the person or thing called is absent; *β*) when it is present to the speaker, but has an explanatory term appended to it, namely, either a genitive, or an objective complement, or a preposition with its complement, or a determinative or limiting term. Examples: *يَا رَاكِبًا*, *O rider*; *يَا رَاغِبًا إِلَى طَيْبَةَ*, *O traveller that wishest to visit Taiba (et-Medina)*; *يَا عَبْدَ اللَّهِ*, *O Abdu-llāh*; *يَا سَيِّدَ الْوُحُوشِ*, *O lord of the wild beasts*; *يَا أَبَا الْخُصَيْنِ*, *O father of the little fortress* (an epithet of the fox); *يَا إِخْوَانَنَا*, *O brethren of ours*; *يَا طَالِعًا الْجَبَلَ*, *O thou that art ascending the hill*; *يَا مُعْطَى كُلِّ خَيْرٍ*, *O thou that art gifted with every good thing*; *يَا رَفِيقًا بِالْعِبَادِ*, *O thou that art kind towards men*; *يَا خَيْرًا*, *O thou that art better than Zeid*; *يَا حَسَنًا وَجْهًا*, *O thou that art handsome in face*; *يَا صَاحِبِي*, *O ye two companions of mine*; *يَا بَنِي إِسْرَائِيلَ*, *O children of Israel*.

The simple *الْمُنَادَى*, when the *accusative* is used,

is properly an exclamation of joy, sorrow, astonishment, &c., regarding one who is absent (which may be expressed in German, for example, by *O über den und den!*); but when the nominative is used, it is a real address, **حِطَابٌ**, to one who is present or supposed to be so. In the compound **الْمُنَادَى** no such distinction is made, and even in a real address the accusative is used, as being the case that depends on a verb; and to which, therefore, other nominal and verbal dependencies can be more readily attached; in contradistinction to the nominative, which is independent and closes the construction. The reason of the omission of the *tênwîn* in the nominative singular seems to lie in the energy with which the word is uttered, whereby its termination is shortened, as in the imperative and jussive of the verb (see also rem. *a*).

Rem. *a*. When no interjection is expressed, the same rules apply as above; e. g. **عِثْبَانٌ**, *O 'Itbân*; **أَحْبَابٌ أَنْفُسِنَا**, *beloved of our souls!* **أَحِبَّتِنَا**, *O friends of ours!* With pronouns this omission is very rare; as: **ذَا أَرْعَوَاءَ**, *you there, refrain (from folly)*, for **يَا ذَا** or **يَاهَذَا**; **مَنْ لَا يَمُوتُ أَرْحَمَ مَنْ يَمُوتُ**; *O thou that diest not, have mercy on him who is dying.*

Rem. *b*. The suffix of the first person singular **ـِي**, is generally shortened in the vocative into *késra*, **ـِ** (see above, at the end of the section); as: **رَبِّ** or **يَا رَبِّ**, *O my lord*; **يَا نَفْسِ**, *O my soul*; **أَخِلَّاءَ**, *my friends!* **يَا بُنَيَّ**, *O my dear son*. Other forms, however, are admissible, such as, from **عَبْدٌ**, *a slave*, **عَبْدِي**, **عَبْدَا** or **عَبْدَى**, **عَبْدَ**, and in pause **عَبْدِيَّةَ** or **عَبْدَاةَ**.

Accordingly we read **إِبْنِ أُمَّ** in the *Koṛ'ān*, ch. 7, v. 149, and **يَا بَنِ عَمِّ يَا وَيْلَتَى** in ch. 25, v. 30, and find in Mss. **يَا بَنِي عَمِّ** instead of **يَا بَنِي** and **عَمِّ**. — The words **أَب**, *father*, and **أُمُّ**, *mother*, admit of the peculiar forms **يَا أَبَتِّ** and **يَا أُمَّتِّ**, with either *fètha* or *kèsra*.

Rem. *c*. On the principle alluded to at the end of the section, as well as in rem. *a*, several classes of words admit of being shortened in the vocative by the rejection of one or more of their final letters. Namely: 1) All substantives, whether proper or common, masculine or feminine, that end in **ة**; as: **يَا مُعَوِيَّ**, **أَجَارِيَّةُ** for **أَجَارِيَّةُ**, **يَا مُعَوِيَّةُ** (names of men); **يَا مُعَوِيَّةُ** (names of women); **يَا أُسَيَّةُ** for **أُسَيَّةُ**, **يَا أُسَيَّةُ** (names of women); **يَا مُسْلِمَةَ** for **أَعَاذِلُ**, *O thou (woman) that reproachest (me)*, **يَا مُسْلِمَةَ** for **يَا مُسْلِمَةَ**, *O Muslim woman*; **يَا شَاؤُ** for **يَا شَاؤُ**, *stand still, sheep!* 2) Simple proper names, not ending in **ة**, that contain at least *four* letters; as: **يَا سَعَادُ** for **يَا سَعَادُ** (name of a woman). If the word consists of more than four letters, and the penult is servile and quiescent, it disappears along with the last letter; as: **يَا عُمُّ**, **يَا مَنْصُ**, **يَا مَسْكُ**, for **عُثْمَانُ**, **مَنْصُورُ**, **عُثْمَانُ**. Words not ending in **ة** may also be inflected without regard to the portion dropped; as: **يَا جَعْفُ**, **يَا حَارُ**, instead of **يَا جَعْفَرُ**, **يَا حَارِثُ**; and the same thing is admissible when the termination **ة** is not of the fem. gender, as: **يَا مَسْلَمُ**, instead of **مَسْلَمَةُ**, for **مَسْلَمَةُ** (a man's name). Proper names compounded with a genitive (as **عَبْدُ شَيْسٍ**), or forming a complete proposition (as **تَابَطُ شَرًّا**), do not admit of any

abbreviation; but if they belong to the class called **مَرْكَبٌ مَرْجِيٌّ** (vol. I. §. 264), they are shortened by the rejection of the second word: as: **يَا مَعْدِي** for **يَا مَعْدِي كَرِبَ**. 3) To these two classes may be added the common noun **يَا صَاحِبَ**, *O companion*, for **صَاحِبٌ**, and the pronoun **فُلٌ**, for **فُلَانٌ**, *un tel*, as in **يَا فُلٌ = يَا رَجُلٌ**. — This abbreviation is called by the grammarians **التَّرْخِيمُ**, *the softening of the voice* (compare vol. I. §. 283).

Rem. d. We have said above that the noun which follows these interjections does not admit the article. One exception is the name of *God*, **اللَّهُ**, from which we may say **يَا اللَّهُ** or, irregularly retaining the hémza, **يَا اللَّهَ**.*) Another is produced by the insertion of the pronoun **هَذَا** between the interjection and the vocative; as: **يَا هَذَا الرَّجُلُ**, instead of **يَا رَجُلٌ**.

Rem. e. A noun in apposition to a vocative expressed by the nominative, may be put either in the nominative or the accusative; as: **يَا مُحَمَّدُ النَّبِيُّ** or **النَّبِيُّ**, *O Mohammedi the prophet*; unless it has a genitive after it, when it must be in the accusative; as: **يَا إِبْرَاهِيمَ خَلِيلَ اللَّهِ**, *O Abraham, the friend of God*; **يَا زَيْدَ ذَا الْحَيْلِ**, *O Zèid, the crafty*; **يَا زَيْدُ ابْنِ أَخِي**, *O Zèid, my brother's son*. — If the word **ابْنٌ** stands between the names of son and father, it loses its prosthetic **ا** (vol. I. §. 21, 2), and the person addressed may be put either in the nominative or the

*) The more usual form, however, is **اللَّهُمَّ**, without any interjection prefixed, though we find occasionally in verse **يَا اللَّهُمَّ**. The origin of the termination **م** is uncertain.

accusative; as: **يَا زَيْدُ بَنَ عَمْرٍو** or **يَا زَيْدُ بَنَ عَمْرٍو**, *O Zaid, son of 'Amr.*

Rem. *f.* An adjective in connection with a vocative expressed by the nominative, may likewise be put either in the nominative or the accusative; as: **يَا زَيْدُ الْعَاقِلُ** or **الْعَاقِلُ يَا زَيْدُ**, *O Zaid, the intelligent*; **يَا زَيْدُ الْكَرِيمِ الْآبِ** or **الْكَرِيمِ الْآبِ يَا زَيْدُ**, *O Zaid, whose father is noble.*

Rem. *g.* In Hebrew, we must look upon the governing noun in such phrases as **הוּא הַשְׁבִּי אֲנִי וּפְעַלִי רָע** (Micha, ch. 2, v. 1), or **אֲשֶׁרִי הָאֵשׁ** (Ps. 1, v. 1), as being in the construct accusative; whilst **הוּא בְּנֵה עִיר בְּרָמִים בְּנֵה** (Habak., ch. 2, v. 12) is in the simple accusative, governing **עִיר** as its objective complement. See above, *b, β.* In **יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל שָׁמַע-נָא** (Zachar., 3, 8), the construction is the same as in rem. *e.*

2) **يَا أَيُّهَا** and **أَيُّهَا** (or **يَأَيُّهَا**) require after them a noun defined by the article in the nominative case; as: **يَا أَيُّهَا النَّاسُ**, *O people*; **يَا أَيُّهَا الْمَلِكُ**, *O king*; **يَا أَيُّهَا الَّذِي**, *O thou that hast done so and so.* The demonstrative **ذَا** is also admissible; as: **يَا أَيُّهَا ذَا أَقْبُلُ**, *you there, come forward!*

3) **وَآ**, which is used to express sorrow or pain, and hence called **حَرْفُ النَّدْبَةِ**, *the particle of lamentation*, follows the same rules as **يَا**; e. g. **وَآ مُحَمَّدٌ**, *alas Mohammed!* **وَآ عَبْدَ اللَّهِ**, *alas 'Abdu-'llāh!* More generally, however, the termination **سَا**, in pause **سَاة**, is added, which effaces the final vowels; as: **وَآ زَيْدَا** or **وَآ زَيْدَاة**, *alas Zaid!*

If a genitive follows, this termination is annexed to it, and not to the governing word; as: *وَإِذَا أَمِيرَ الْمُؤْمِنِينَ*, *alas for the commander of the faithful!*

Rem. a. Words ending in the *clif maksūra* (ـى) usually reject that termination before adding *ـَا*; as: *وَإِذَا مُوسَى*, from *مُوسَى*, *Moses*. — The suffix pronoun of the first person singular may be either retained or rejected; as: *وَإِذَا عَبْدِي* or *وَإِذَا عَبْدِيَا*, from *عَبْدِي*, *my servant*.

Rem. b. In verse, the form *ـَاهُ* is occasionally used; as: *يَا هُنَاهُ*, *you fellow!**)

39. 1) When the negative *لَا* is immediately followed by an indefinite object, of which it absolutely denies the existence, it governs that object in the accusative; and as the whole weight of the sentence falls upon the negative particle, the substantive is abbreviated, when possible, by the loss of the *tênwîn*. If there be a predicate expressed, it must be likewise indefinite, but in the nominative case. For example: *لَا رَجُلٌ فِي الدَّارِ*, *there is no man in the house*; *لَا إِلَهَ إِلَّا اللَّهُ*, *there is no god but God*; *لَا رَجُلٌ قَائِمٌ*, *there is no man standing*; *لَا إِلَهَيْنِ*, *there are not two Gods*; *لَا رِجَالٌ هُنَا*, *there are no men here*; *لَا مُسْلِمِينَ فِي الْمَدِينَةِ*, *there are no Muslims in the city*; *لَا مُسْلِمَاتٍ عِنْدَنَا*, *there are no Muslim women in our possession*. But if the negative

*) See the *Dīwān* of Imru'ū 'l-Kais, ed. de Slane, p. ۴۳, l. 11 (where the word is misprinted *هُنَاهُ*).

be separated from its object, it is put in the nominative; as: *لَا فِيهَا غَوْلٌ*, in which (viz. the wine) there is no injurious force.

2) If a genitive be attached to the substantive after *لَا* the accusative must of course be used in its construct form, as: *لَا غُلَامَ رَجُلٍ حَاضِرٍ*, there is no slave of any man present; but if the substantive be followed by an explanatory term of the nature of an objective complement, a preposition with its complement, or a determinative or limiting term, the *tênwîn* must be retained (compare §. 38, 1, b, β); as: *لَا طَالِعًا جَبَلًا ظَاهِرًا*, there is no one ascending a hill visible; *لَا خَيْرًا مِنْ زَيْدٍ عِنْدَنَا*, there is no better (man) than Zeid in our opinion; *لَا حَسَنًا فِعْلُهُ مَدْمُومٌ*, no one whose deeds are good is blame-worthy.

3) If an adjective be immediately annexed to the accusative after *لَا*, it may either take the same form without the *tênwîn*, or it may retain the *tênwîn*, or, lastly, it may be put in the nominative with the *tênwîn*; as: *لَا رَجُلٌ ظَرِيفٌ*, or *لَا رَجُلٌ ظَرِيفًا*, or *لَا رَجُلٌ ظَرِيفٌ*, there is no witty man. But if the adjective be separated in any way from the substantive, the first of these three constructions is no longer admissible; as: *لَا رَجُلٌ فِيهَا ظَرِيفٌ* or *ظَرِيفًا*, there is no witty man in it (the house), but not *ظَرِيفٌ*.

4) If another substantive be connected with this accusative by the conjunction *وَ*, the particle *لَا* may be repeated or not. a) If *لَا* be repeated, the first substantive may

be put in the accusative without the *tênwîn*, and the second either in the accusative, with or without the *tênwîn*, or in the nominative; as: *لَا حَوْلَ وَلَا قُوَّةَ (قُوَّةَ, قُوَّةَ) إِلَّا بِاللَّهِ*, *there is no power and no strength save in God*; or the first substantive may be put in the nominative, and the second either in the accusative without the *tênwîn* or in the nominative; as: *لَا رَجُلٌ وَلَا أَمْرَأَةٌ (أَمْرَأَةٌ) فِي الدَّارِ*, *there is neither man nor woman in the house.* b) If *لَا* be not repeated, the first substantive is put in the accusative without the *tênwîn*, and the second either in the nominative or in the accusative with the *tênwîn*; as: *لَا رَجُلٌ وَأَمْرَأَةٌ (وَأَمْرَأَةٌ) فِي الدَّارِ*.

Rem. a. The particle *لَا*, when thus used, is called by the grammarians *لَا نَافِيَةٌ الْجِنْسِ*, or *لَا لِنَفْيِ الْجِنْسِ*, *the lā that denies the whole genus.* The substantive in the accusative is called *لَا اسْمٌ*, *the noun of lā*, and the predicate, *خَبَرٌ لَّا*, *the predicate of lā.*

Rem b. The rule regarding the retention of the terminations *ن* and *نَ* in the dual and plural may seem to be contradicted by such examples as: *لَا يَدَيَّ لَكَ بِالظُّلْمِ*, *thou canst do no wrong* (lit. *thou hast not two hands for wrong*); *لَا أُذُنَيَّ لَهَا*, *she has no ears*; *لَا عَبْدَيَّ لَكَ*, *you have not got two slaves*; but in these cases the Arab grammarians say that the preposition *لِ* is *مُتَّحَمَةً*, *inserted without necessity*, and that the preceding noun is in reality in the construct state. In the same way too they explain the phrase *لَا أَبَا لَكَ*, lit. *thou*

has *no father*, which is generally used instead of the regular

لَا أَبَانَ.

40. Having thus treated of the accusative as the objective complement, we now proceed to speak of it as the *adverbial* complement in a stricter sense (see §. 22, 2). This depends

I. On the idea of *being* or *existence*, when expressed a) by the substantive verb كَانَ, or b) by other verbs, the signification of which includes that of كَانَ. The general idea of existence is in this case limited and determined by the accusative.

41. The verb كَانَ, *to be, to exist*, when it supplies the place of the logical copula, requires the predicate, to which the being or existence of the subject refers, to be put in the accusative; as: كُونُوا هُودًا أَوْ نَصَارَى, *be (lit. exist as) Jews or Christians*; إِنْ كَانَ الْبَلَاءُ مُقَدَّرًا يُمْسِكُهُ لَا مَحَالَةَ, *if the calamity is decreed (or fated), it will befall him without doubt*; مَنْ أَرَادَ أَنْ يَكُونَ ابْنَهُ عَالِمًا يَنْبَغِي أَنْ يُرَاعِيَ الْفُقَرَاءَ, *whoever wishes his son to be learned, must provide for the poor among the learned*; كَانَ هُوَ وَأَخُوهُ مُعَلِّمَيْنِ, *he and his brother were teachers in 'et-Tā'if*. But if كَانَ has only a subject connected with it, to which the idea of existence inherent in the verb is attributed, that subject is put, like every other, in the nominative; as: كَانَ تَاجِرٌ وَكَانَ لَهُ بَنُونَ ثَلَاثَةٌ, *there was (or lived) a merchant, and he had (lit. there were to him) three sons*

(فَمَنْ كَانَ لَهُ كَانٌ تَاجِرًا) would mean *he was a merchant*); مَنْ كَانَ لَهُ مَالٌ كَثِيرٌ, *but he who has (lit. to whom there is) much property*. In the former case, the substantive verb is called by the grammarians كَانٌ النَّاقِصَةُ, *the incomplete or defective, relative kāna*, because it requires an attribute to complete the sense; in the latter, كَانٌ التَّامَّةُ, *the complete, absolute kāna*, because it contains the attribute in itself and does not require any other.

Rem. The verb كَانٌ, Aethiop. ነገ: *kōna*, does not occur in Hebrew in the sense of *to be, exist, happen*, though it is so used in Syriac (rare) and Phoenician. The construction of the Aethiopic verb is the same as that of the Arabic; in the other Shemitic languages, which have lost the final flexional vowels, the case of the predicate cannot be observed, but doubtless it was the accusative. — In Hebrew the radical כּוּן retains its original signification of *to stand* (compare Fr. *être*, older form *estre*, and Span. *estar*, from Lat. *stare*), and the place of كَانٌ is supplied by הָיָה or הָיָהוּ, Aram. הָיָה, הָיָהוּ, *to fall (הוֹרֵי), happen, be* (compare وَقَعَ, *to fall, happen*, Lat. *accidit*, Eng. *it fell out*), of which the predicate must also be looked upon as in the accusative.

42. The same construction appertains to certain verbs, called by the grammarians أَخَوَاتُ كَانٌ, *the sisters of kāna*. These are either 1) similar in signification to كَانٌ, as صَارَ, *to become*; or 2) they add some circumstantial or modifying idea to the simple one of existence. This may be: a) the idea of *duration or continuity*, as in دَامَ, *to continue, to*

last, construed with the مَا الدَّيُومَةَ (vol. I. §, 367, 13), *رَالَ*, *إِنْفَكَ*, *فَتَى*, *بَرَحَ*, *رَالَ*, to *cease*, construed with a negative particle; or *b*) the idea of *repetition*, as in *عَادَ* and *أَصَرَ*, to *return*, *do again*, *take place again*; or *c*) the idea of *time*, as in *ظَلَّ*, to *be* or *do during the whole day*, *بَاتَ*, *during the whole night*, *أَسْفَرَ*, *at daybreak*, *أَصْبَحَ*, *in the morning*, *أَخَى*, *in the forenoon*, *أَمْسَى*, *in the evening*, all of which verbs are often used as simple synonyms of *كَانَ* and *صَارَ*, without any regard to the secondary idea of time; or, lastly, *d*) the idea of *negation*, by which that of existence itself is absolutely denied, as in *لَيْسَ*, *not to be*. Examples: *وَكَانَ يَبْرَى الْمَاءَ وَيَصِيرُ بَخَارًا وَالْبَخَارَ يَصِيرُ مَاءً*, and he was beholding the water becoming vapour, and the vapour becoming water; *لَا تَعُدُّ نَفْسَكَ مِنَ النَّاسِ مَا دَامَ الْغَضَبُ غَالِبًا عَلَيْكَ*, do not count thyself among men, as long as anger has the mastery over thee; *لَا يَرَالُ اللَّهُ فَحَسِنًا إِلَيْكَ*, may God never cease being beneficent to you; *لَا تَزَلْ ذَاكِرَ الْمَوْتِ*, never cease bearing death in mind; *إِنَّكَ قَدْ شَرِيتَ فَعُدْتَ عَبْدًا بِمَكَّةَ*, thou hast been sold and hast become a slave in Mèkka; *أَصْبَحْتُمْ بِنِعْمَةِ اللَّهِ إِخْرَانًا*, through the grace of God ye have become brethren; *تَمَنَيْتَ أَنْ تُمَسِيَ فِقِيهَا مُنَاطِرًا*, you wish to become a scholar skilled in controversy; *لَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا*, do not say to any one who gives you a salutation, Thou art not a believer.

Rem. a. The verbs *رَالَ*, *بَرَحَ*, *فَتَى*, *إِنْفَكَ*, and the like,

must always be accompanied by a negative, expressed (as in the above examples with *رَأَى*) or implied, as: *رَأَى مَا آدَامَ اللَّهُ قَوْمِي* and *بِحَمْدِ اللَّهِ مُنْتَظِمًا صَيْدًا*, and *I shall not cease, as long as God preserves my tribe, through God's grace to wear a girdle and ride a noble steed* (*رَأَى* for *لَا رَأَى*, and *بِحَمْدِ* in rhyme for *بِحَمْدِ*).

Rem. b. The verb *وُجِدَ*, *to be found, be extant, exist*, is often reckoned one of the *أَخْوَاتُ كَانَ*, but erroneously; for it is either = *كَانَ التَّامَّةُ*, and has no predicate, or it is the passive of *وَجَدَ*, which governs two accusatives, and so naturally retains the second object (*الْمَفْعُولُ الثَّانِي*); as: *لَا يُوجَدُ مِنْهَا شَيْءٌ صِرْفًا*, *not one of them is found pure (in a pure state)*, where *صِرْفًا* is *حَالٌ* or circumstantial accusative, or *we* (Fr. *on*, Germ. *man*) *find that not one of them is pure*, where *صِرْفًا* is the second object.

Rem. c. The negative particles *مَا* and *لَا*, when used, as the grammarians say, *بِمَعْنَى لَيْسَ*, *in the signification of leisa*, are also construed with the accusative of the predicate, provided 1) that the predicate is placed after the subject, 2) that the exceptive particle *إِلَّا* is not interposed between them, 3) that the corroborative particle *إِنْ* is not added to *مَا*, and 4) that the subject of *لَا* is an undefined common noun; e. g. *مَا هَذَا بَشَرًا*, *this is not a human being*, *مَا هُنَّ أُمَّهَاتِهِمْ*, *they are not their mothers*; *لَا شَيْءٌ عَلَى الْأَرْضِ*, *there is nothing on earth enduring*; *نَصَرْتِكَ إِذْ لَا صَاحِبٌ*, *I aided you when you had no companion that was not faithless*. If *مَا* has a second predicate, connected with the first by an adversative particle, such as *بَلْ* or *لَكِنَّ*, then the second must be

put in the nominative; but, in any other case, the accusative is preferable to the nominative; as: مَا زَيْدٌ قَائِمًا بَدَلُ قَاعِدٌ, *Zaid is not standing, but sitting*, i. e. بَدَلُ هُوَ قَاعِدٌ. This government of مَا and لَا is peculiar to the dialect of el-Higāz, and hence they are called لَا الْحِجَازِيَّةُ and مَا الْحِجَازِيَّةُ. — The same construction is also extended to لَاتٌ (vol. I. §. 182, rem. b) and to إِنَّ النَّافِيَةَ or the negative 'in; as: إِنَّ هُوَ مُسْتَوَلِيًّا عَلَى أَحَدٍ, *he rules over nobody*; لَاتٌ حِينَ مَنَاصٍ, *there was no time for escape*; لَاتٌ سَاعَةً مَنَدِمٍ, *it is not an hour for repentance*. The government of لَاتٌ seems to be restricted to nouns denoting *time*, and either its subject or predicate must be omitted, usually the former (لَاتٌ الْحَيْنِ حِينَ مَنَاصٍ = لَاتٌ حِينَ مَنَاصٍ).

43. The adverbial accusative depends

II. On any verbal idea that determines or limits in any way the subject, verb, or predicate of a sentence, or the whole sentence. In this case it supplies the place of a preposition with the genitive, or of a conjunctive clause, and amply makes up for the want of adverbs in Arabic.

44. By the adverbial accusative is designated:

1. The *time in or during which* an act takes place; as: فَرَأَى الْخَلِيفَةُ يَوْمًا يَتَوَضَّأُ رِجْلَيْهِ, *the chalik saw him one day washing his feet*; لَا يَدْرِي كَيْفَ يَمُوتُ يَوْمَ الْهَلَاكِ, *he knows not how he shall die on his dying day*; لَمْ أَدْرِ الْأَمْسَ جَاءَ إِلَى هَهُنَا أَمْ الْيَوْمَ, *I did not know whether he came here yes-*

terday or today; سَكَنَ فِي بَعْضِ الْقُرَى أَيَّامًا, *he stopped a few days in a village*; اسْتَعِذْ بِاللَّهِ مِنْهُ لَيْلًا وَنَهَارًا, *implore God night and day to protect you from it*; سَيُعْطِيكَ الْكِتَابَ غَدًا, *he will give you the book tomorrow*; تَأَمَّلْ شَهْرَيْنِ فِي اخْتِيَارِ الْأُسْتَاذِ, *reflect two months upon the choice of a teacher*; لَمْ يَبْتَ عَلَى الْفِرَاشِ أَرْبَعِينَ سَنَةً, *he did not pass the night on a bed for forty years*; قَتَلْتُهُ السَّنَةَ الْمَاضِيَةَ, *I killed him last year*; قَالَ حِينَ لَقِيَهُ, *he said at the time of his meeting him (or when he met him)*; عَصَرَ حَانَ مَشَيْبٍ, *at the time when old age is drawing near*; قَامَ فِي خِلَالِ الدَّرْسِ أَحْيَانًا, *he stood up at times whilst lecturing*; وَكُنْتُ بَرَهَةً مِنَ الرَّمَانِ أَتَفَكَّرُ, *and I continued reflecting for a considerable time.*

Rem. On the same construction in Hebrew, see Gesenius' Gr. §. 116, 2.

2. The *local extension* of an act, and, if general and indefinite, the *place in which* it is performed; as: نَظَرَ يَمِينًا سَارُوا أَرْبَعَةَ أَمْيَالٍ, *they travelled four miles*; اِنْتَصَرَ عَلَى الْعَدُوِّ بَرًّا وَبَحْرًا (وَشِمَالًا), *he looked right and left*; اِنْتَصَرَ عَلَى الْعَدُوِّ بَرًّا وَبَحْرًا, *he conquered the enemy by land and sea*; أَمَامَ, *before*; وَرَاءَ, *behind*; خَلْفَ, *behind*; وَسَطًا, *in the middle*; قُدَّامَ, *before*; حَوْلَ, *around*; فَوْقَ, *above*; تَحْتَ, *under*; &c.

Rem. a. When the place of the act is definitely specified, the nomen loci (vol. I. §. 221) is used with the preposition فِي; as:

صَلَّيْتُ فِي مَسْجِدِ النَّبِيِّ, *I prayed in the mosque of the prophet* ;
 أَقَمْتُ فِي مَقْتَلِ حُسَيْنٍ, *I stopped at the place where Hossein*
was killed ; not صَلَّيْتُ مَسْجِدًا and أَقَمْتُ مَقْتَلًا. Excepted is
 the case when a general noun of place, such as مَكَانٌ or مَقَامٌ,
 is construed with a verb conveying the idea of stopping or remaining, as :
 جَلَسْتُ مَكَانَ زَيْدٍ, *I sat down in Zèid's place* ; and also the case
 when a noun of place is construed with the verb from which it is derived,
 as : قَعَدْتُ مَقْعَدَ زَيْدٍ, *I sat down in Zèid's seat*. — The nouns
 جَوْفٌ, دَاخِلٌ, خَارِجٌ, side, جِهَةٌ, وَجْهٌ, جَانِبٌ,
 require فِي, as : نِمْتُ فِي خَارِجِ الدَّارِ, *I slept outside the house* ;
 but in later Arabic we often find the accusatives جَانِبَ,
 and دَاخِلًا, as also قُرْبَ, *near*, for فِي قُرْبِ, and the like.

Rem. *b.* On the corresponding accusative of place in Hebrew,
 see Gesenius' Gr. §. 116, 1.

Rem. *c.* The accusative of time and place is called by the
 grammarians الظَّرْفُ, *the vessel* (see vol. 1, §. 221, rem *a*), or
 الْمَفْعُولُ فِيهِ, *that in which the act is done*.

3. The *state or condition* of the subject or object of
 an act, whilst the act is taking place; as: وَقَفَ عَلَى بَابٍ
 الْمَغَارَةِ مُسَلِّمًا عَلَيْهِ قَائِلًا لَهُ, *he stood at the entrance of*
the cave, saluting him (and) saying to him ; اُدْخُلُوا الْبَابَ
 الَّذِينَ, *enter the gateway prostrating yourselves* ; يَدْكُرُونَ
 اللَّهَ قِيَامًا وَقُعُودًا, *who call God to mind standing up*
and sitting down : لَقِيتُ السُّلْطَانَ بَاكِيًا عِنْدَهُ, *I found the sul-*

tan weeping in his house; يُقَوِّمُ بِاللِّتْقَافِ الْعُودَ لَدُنَا, *a piece of wood can be made straight with the plane while it is soft*; حُلُقٌ نَشَأْتُ بِهِ غُلَامًا, *a habit with which I grew up as a young man*; كُنْتُ فِي الْبُسْتَانِ زَاهِرًا, *I was in the garden whilst it was in bloom*.

Rem. The same construction is found in Hebrew; e.g. Gen. 33, 18. וַיָּבֵא יַעֲקֹב שְׁלָמַי עִיר שְׁכֶם, *and Jacob came safe (or in safety) to the city of Shechem*; Amos 2, 16. עָרוֹם יָנִים בְּיוֹם-הַהוּא, *naked shall he flee on that day*; Job 31, 26. וַיֵּרַח יָקָר הַלֵּךְ, *and the moon walking in splendour*; where the adjectives שְׁלָמַי, עָרוֹם and יָקָר are to be regarded as in the accus.

4. The *cause or motive and object* of the act; as: ضَرَبْتُ ابْنِي تَأْدِيبًا, *I beat my son for correction's sake*; إِذَا رَأَيْتَهُ أَتَوُّمُ لَهُ تَعْظِيمًا لِاسْتَاذِي, *when I see him, I stand up before him to show respect to my teacher*; وَمِنْ النَّاسِ مَنْ يَبْشُرُ نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ, *and among men there are some who sell their souls (give up their lives) to win the favour of God*; بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا, *vile is the price for which they have sold their souls, that they should not believe in what God has sent down (revealed) out of envy*; يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ, *they put their fingers in their ears on account of the claps of thunder, through fear of death*.

Rem. a. This accusative, which must always be a مَصْدَرٌ or nomen verbi, is called by the grammarians الْمَفْعُولُ لَهُ or الْمَفْعُولُ لِأَجْلِهِ, *that on account of which something is done*.

Rem. *b*. Similarly in Hebrew, Isaiah 7, 25. לֹא-תָבוֹא שָׁמָּה, *thou wilt not go thither for fear of thorns and thistles.*

5. Various other determinations and limitations of the predicate; as: *اللَّهُ عَظِيمٌ قُدْرَةً*, *God is great in might*; *فَهِيَ كَأَجْحَارَةٍ أَوْ أَشَدَّ قَسْوَةً*, *but they (your hearts) are like stones or even harder (lit. stronger as to hardness)*; *طَابَ الزُّوْدُ لَوْنًا*, *the rose is charming in colour*; *تَصَبَّبَ زَيْدٌ عَرَقًا*, *Zèid streamed with perspiration*; *وَنَجَّرْنَا الْأَرْضَ عُيُونًا*, *and we made the earth break forth into springs*; *أَنْتَ أَعْلَى مَنْزِلًا وَأَكْثَرُ مَالًا*, *thou art higher in station and richer in wealth*; *أَكْرَمُ أَبِي بَكْرٍ أَبًا*, *how noble is 'Abū Bekr as a father!*

Rem. *a*. This sort of adverbial accusative, which is always undefined, is called by the grammarians *التَّمْيِيزُ*, *the specification*. It is equally common in Hebrew; e. g. Gen. 41, 40. *רַק הַכִּסֵּא אֲנִי וְלֹא אֲחֵרִים*, *in respect of the throne alone will I be greater than thou*; 1 Kings, 15, 23. *אֶת-רַגְלָיו הָלַהּ*, *he was diseased in his feet*. See Gesenius' Gr. §. 116, 3, and §. 136, rem.

Rem. *b*. The accusative after the cardinal numbers from 11 to 99, after the interrogative nouns of number *كَمْ* and *كَائِيْنٌ* (*كَائِيْنٌ*, *كَيْفِي*), *how much? how many?* after the indefinite *كَذَا* or *كَذَا*, *so and so much or many*, and after nouns that denote measure, belongs also to this class; as: *أَحَدٌ وَعِشْرُونَ*, *one and twenty years*; *ابْنُ ثَمَانِينَ سَنَةً*, *eighty years old* (lit. a son of 80 years); *كَمْ دِرْهَمًا قَبِضْتَ*, *how many dirhems have you got?* *كَائِيْنٌ رَجُلًا قُتِلُوا*, *how many men were killed!*

قَفِيرٌ بُرًّا، *I have got so and so many dirhems*; وَكَذَا دِرْهَمًا,
a bushel of wheat; رَطْلَانِ زَيْتًا، *two pounds of olive oil*; ذِرَاعَانِ
 جَوْحًا، *two ells of cloth*. Compare Gesenius' Hebrew Gr., §. 118
 (particularly 2, rem., and 4, rem. 2) and §. 116, 3.

6. An act expressed by a nomen verbi, with which another act, expressed by a finite tense, is compared; as:
 قَتَلُوهُ قَتْلَ ابْنِهِ أَخَاهُمْ عَمْرًا، *they killed him in the same way
 as his son had killed their brother Amr*; عَذَّبَ زَيْدًا تَعَذِّيبَةَ
 إِسْمَاعِيلَ، *he tortured Zèid just as 'Ismā'il, Zèid's
 father, had tortured him*; لَوْ يُجِدُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَجَابَ لَهُمْ
 بِأَخْتَرٍ، *if God should cause evil to come with haste upon
 men, as they wish good to come with haste unto them*.
 For this accusative may be substituted كَ with the genitive
 of the nomen verbi, or كَمَا with a finite tense of the verb;
 e. g., in the first example, كَقَتْلِ ابْنِهِ or كَمَا قَتَلَ ابْنُهُ.

45. If an entire clause, consisting of a subject and a predicate, be annexed to another clause, to define or limit either the subject or object of the latter, then the predicate of the former is placed before its subject and put in the accusative, the subject being left in the nominative. For example:
 وَلَّى تُمُرْلَنُكَ مَكْسُورًا أَوْ أَثْلُهُ وَمَدْعُورًا أَوْ آخِرُهُ،
*Timur-lenk (Tamerlane) turned his back, after his van had
 been broken and his rear struck with panic*; هُوَ الَّذِي أَنْشَأَ
 جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ،
*he it is who has produced gardens with trellises for vines
 and without them, and the palmtrees and the grain, with*

their various edible fruits (كَأَنَّمَا أَكَلْتُمْ مُخْتَلِفًا = مُخْتَلِفًا أَكَلْتُمْ);
 سَأَغْسِلُ عَنِّي الْعَارَ بِالسَّيْفِ جَالِبًا عَلَى قَضَاءِ اللَّهِ مَا كَانَ جَالِبًا
I will wipe away my disgrace with the sword, let God's decree
bring upon me what it may (جَالِبًا عَلَى قَضَاءِ اللَّهِ) = جَلَبَ
 وَإِنْ جَلَبَ = جَالِبًا in rhyme for جَالِبًا; عَلَى قَضَاءِ اللَّهِ

B. The Prepositions.

46. The prepositions all originally designate relations of *place* (*local* relations), but are transferred, first, to relations of *time* (*temporal* relations), and next, to various sorts of *ideal* relations, conceived under the figure of the local relations to which they correspond.

47. The prepositions are divided into *simple* and *compound*. — The simple prepositions are again divisible into three classes, indicating respectively motion proceeding from or away from a place, motion to or towards it, and rest in it.

48. The prepositions that indicate motion proceeding from or away from a place are two in number; viz. مِنْ, *ex, out of, from*, and عَنْ, *ab, away from*.

Rem. In Hebrew, the simple preposition מִן supplies the place both of مِنْ and عَنْ. Compare, in general, Gesenius' Gr. §. 151, 3, c.

49. مِنْ (with pronominal suffixes مَنِّي, مِنْكَ, مِنَّا) designates:

1) The *local point of departure*, departure from a place; as: *سَقَطَ مِنْ يَدِهَا*, *he went forth from Mekkka*; *خَرَجَ مِنْ مَكَّةَ*, *it fell from her hand*. Hence it is connected with verbs that convey the idea of separation, departure, holding oneself or another aloof from any person or thing, liberating, preserving, fleeing, frightening away, forbidding, and the like; as: *هُوَ الْحِصْنُ يُنَجِّي مِنْ جَمِيعِ الشَّدَائِدِ*, *this (learning) is the fortress that preserves (us) from all calamities*; *أَعُوذُ بِاللَّهِ مِنَ الطَّمَعِ*, *I take refuge with God (pray God to preserve me) from covetousness*; *الدُّنْيَا تَمْنَعُ مِنَ الْخَيْرِ*, *the world holds us back from good*.

2) The *temporal point of departure*, the point at which an act or state has commenced; as: *عَبَدَ اللَّهَ مِنْ شَبَابِهِ*, *he served God from his youth*; *وَقْتُ التَّلَعُّمِ مِنَ الْمَهْدِ إِلَى اللَّحْدِ*, *the time of learning extends from the cradle to the grave*; *نُخِيرُنَ مِنْ أَرْزَمَانَ يَوْمِ حَلِيمَةَ*, *they were chosen from the times of the battle (lit. day) of Halima*.

Rem. The Arab grammarians say that *مِنْ*, when used in the above significations, is employed *لِابْتِدَاءِ الْغَايَةِ فِي الْمَكَانِ وَالزَّمَانِ*, *to denote the commencement of the limit attained in place and time*, or simply *لِلْابْتِدَاءِ*, *to denote the commencement*.

3) The *causal point of departure*, the origin and source of a thing; as: *ذَلِكَ مِنْ نَبَأٍ جَاءَنِي*, *this is in consequence of information that reached me*; *فَرَقَفَ يَتَجَبَّبُ مِنْهَا*, *and he stood admiring it (or wondering at it, his wonder proceeding from, or being caused by, it)*; *مِمَّا خَطَبَاتِهِمْ أُعْرِقُوا*, *they were drowned by their speeches*.

they were drowned because of their sins (the particle مَا is merely expletive and does not interfere with the government of مِنْ).

Rem. a. The grammarians say that مِنْ is used in this case لِلتَّعْلِيلِ, to assign the reason.

Rem. b. In speaking of persons مِنْ أَجْلِ, on account of, is always used instead of مِنْ, and often too in other cases; as: فَعَارٌ نُّمٌ عَارٌ نُّمٌ عَارٌ شَقَاءُ الْمَرْءِ مِنْ أَجْلِ الطَّعَامِ, it is a threefold disgrace for a man to be in misery on account of (for want of) food; مِنْ أَجْلِ كَلَامِهِ, because of what he said.

4) The distance from a place, person, or thing, particularly after words that signify proximity, such as قَرَبٌ or دَنَا, to be near, قَرِيبٌ, near, &c. (compare: prope ab eo, Fr. près de lui, rapproché de lui); e. g. قَرَبَ الْجَيْشُ مِنْهُمْ, the army was near them; دَنَا مِنِّي, he was not far from me (دَنَا إِلَى would mean: he came up close to me); يَتَّبِعِي لِطَالِبِ الْعِلْمِ أَنْ لَا يَجْلِسَ قَرِيبًا مِنَ الْأُسْتَاذِ, it becomes the student not to sit too near the teacher. Similarly in the phrases: خَرَجَ مِنَ الْبَابِ, دَخَلَ مِنَ الْبَابِ, he went in, or came out, through the door; أَبْرَاجُهَا الَّتِي يَتَرَقَّى, its towers through which the water ascended. — Compare in Heb., Job 17, 12. אור קרוב מפני-חשך, the light is drawing near the darkness.

5) The difference between two persons or things that are compared with one another; as: أَيَنْ أَنْتَ مِنْ نُوحٍ وَعُلُوقٍ

عَمْرٍو, *what a difference there is between thee and Noah in length of life* (lit. *where art thou from Noah and his length of life?*)! Hence the use of مِنْ after comparative adjectives; as: هُوَ أَفْضَلُ مِنِّي, *he is more excellent than I.*

Rem. a. If any object be compared with itself in a different respect, the appropriate pronominal suffix must be attached to the preposition مِنْ; as: النَّاسُ أَشْبَهُ بِزَمَانِهِمْ مِنْهُمْ بِأَبَائِهِمْ, *people are more like the time in which they are born than they are like their fathers*; هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيْمَانِ, *they are nearer unbelief on that day than belief*; أَنَا مِنْكُمْ عَلَى الْعَرَبِ أَخَوْفُ مِنِّي مِنَ الْعَرَبِ عَلَيْكُمْ, *I have more fears of injury to the Arabs by you than I have of injury to you by the Arabs.* —

Sometimes, in a less careful style of speaking or writing, the preposition مِنْ is annexed to the latter of the two objects, instead of to the person or thing which is compared with him or itself in respect of these two objects; as: صَارَ يُقَاتِلُهُمْ بِالْعَصَا أَقْوَى مِنَ السِّلَاحِ, *he fought against them with the stick more sturdily than with the weapons* (for أَقْوَى مِنْهُ بِالسِّلَاحِ); عَلَى أَنَّ الظُّلْمَ مِنْكُمْ أَقْبَحُ; *because wrong proceeding from you is worse than from others* (for أَقْبَحُ مِنْهُ مِنْ غَيْرِكُمْ).

Rem. b. In the other Shemitic languages, which do not possess a peculiar comparative form of the adjective, the comparison is likewise expressed by means of the same preposition; Heb. מִן, Aram. מִן, Aeth. ለ: or ለ፡፡ See Gesenius' Heb. Gr. §. 117.

6) The relation which subsists between the part and the whole, the species and the genus, the material and the

article made of it; as: **عِلْمُ الطِّبِّ سَبَبٌ مِنَ الْأَسْبَابِ**, *the science of medicine is one of the professions*; **وَمِنْ تَعْظِيمِ** *and respect for the book is a part of the respect due to science*; **الْإِنْسَانُ مُرَكَّبٌ مِنْ نَفْسٍ وَجَسَدٍ**, *man is compounded of soul and body*; **وَرَأَى أَنَّ الْحَيَوَانَ** *and he saw that the natures of animals and plants are compounded of numerous elements*; **وَالنَّبَاتَاتِ لَا تَلْتَمِثُ حَقَائِقُهَا إِلَّا مِنْ مَعَانٍ كَثِيرَةٍ** *because of the want of instruments, and because those (that he had) were made only of stones and reeds*; **فَصَعَبَ عَلَيْهِ لِعَدَمِ الْأَلَاتِ وَلِأَنَّهَا لَمْ تَكُنْ إِلَّا مِنَ الْحِجَارَةِ وَالْقَصَبِ**, *God has created you out of one soul*.

Rem. a. When it precedes a definite plural, the preposition **مِنْ** often indicates an indefinite number, *some*; as: **أَخَذَ مِنَ الدِّنَارِينَ**, *he took some of the dinars*; **قَدْ أَرَأَيْتَ مِنْ آيَاتِهِ**, *he has already shown you some of his signs*. Compare, in French, *de* with the article, as *du lait*, „some milk“; and see Gesenius' Heb. Gr. §. 151, 3. c.

Rem. b. After negative particles, and after interrogatives put in a negative sense, **مِنْ** prefixed to an indefinite noun means *none at all, not one*; as: **مَا جَاءَنِي مِنْ رَجُلٍ**, or **مِنْ أَحَدٍ**, *no one came to me*; **مَا لَكُمْ مِنْ إِلَهِ غَيْرِهِ**, *you have no god but Him*; **مَا لَهُمْ مِنْ نَاصِرِينَ**, *they have no helpers (= لَا نَاصِرِينَ لَهُمْ)*; **لَا فِي الدَّارِ مِنْ رَجُلٍ**, *there is no man in the house (= لَا رَجُلٌ فِي الدَّارِ)*;

هَذَا تَحَسَّ مِنْهُمْ مِنْ رَجُلٍ, *do you perceive any one of them at all?* هَذَا لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ, *have we any portion at all of that thing?* With مِنْ أَحَدٍ compare the Hebrew מֵאֶחָד, Levit. 4, 2, Deuter. 15, 7.

Rem. c. When مِنْ indicates a part of a whole, it is said to be used لِلتَّبْعِيصِ, *to indicate a division into parts*; when it indicates the parts of which a whole is composed, لِلتَّرْكِيبِ, *to indicate composition*.

7) The definition or explanation of a general or universal by a special or particular, the latter being one of several objects that go to make up the former; as: وَكَذَلِكَ يُفْتَرَضُ عِلْمُ أَحْوَالِ الْقَلْبِ مِنَ التَّوَكُّلِ وَالْإِنَابَةِ وَالْحَشْيَةِ, *and in the same way we are enjoined to take cognizance of the different states of the heart, such as trust (in God), and repentance, and fear (of Him)*; فَتَصَفَّحَ جَمِيعَ الْأَجْسَامِ الَّتِي فِي عَالَمِ الْكُونِ وَالْفَسَادِ مِنَ الْحَيَوَانَاتِ وَالنَّبَاتِ وَالْمَعَادِنِ, *and he examined all the bodies that there are in this world of existence and decay, both animals, plants, and minerals*; كَذَلِكَ مِنْ هَابِيلَ وَقَابِيلَ, *both (of them), Abel as well as Cain*; إِخْوَانُنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ, *these brethren of ours, the Ansār (or Helpers of the Prophet)*; لَا يَحْضُلُ مَقْصُودُهُمْ مِنَ الْعِلْمِ فَاجْتَنِبُوا الرَّجْسَ, *their object, namely learning, is not attained; therefore avoid the abomination of idols*; مِنَ الْأَوْثَانِ وَالْعَرَبِ, *I encountered in him a lion*;

تَحْذِفُ هَذَا الْفِعْلَ مِنْ قَالٍ وَيَقُولُ, and the Arabs omit this verb *kāla yakūlu*. In this way مِنْ is constantly used after the indefinite pronoun مَا, *what, whatever*, which cannot be construed with a genitive; as: مَا ذَهَبَ مِنَ الْمَالِ, *the money that has been spent*; مَا تَنْفِقُوا مِنْ خَيْرٍ يُؤَفِّ إِلَيْكُمْ, *whatever you lay out in charity, will be amply made up to you*.

Rem. In the language of the grammarians, مِنْ is here used لِلْبَيَانِ or لِلتَّنْيِينِ, *to make clear or explain*.

50. عَنَّا, عَنْكَ, عَنِّي (with pronominal suffixes) designates motion away from, departure from a place or from beside a person; as: سَافِرٌ عَنِ الْبَلَدِ, *take your departure from the town*; حَتَّى لَا تَحْتَاجَ إِلَى تَرْكِهِ وَالْإِعْرَاضِ عَنْهُ, *that you may not be compelled to leave him and turn away from him*. Hence it is used:

1) After verbs denoting flight, avoidance, caution, abstinence, self-defence, guarding and setting free, forbidding and hindering, and, in general, to express the doing of something (e. g. fighting or paying) for or in behalf of another. For example: الْهَرَبُ عَنِ قَضَاءِ اللَّهِ تَعَ غَيْرُ مُمَكِّنٍ, *it is impossible to flee from the decree of God Almighty*; يَنْبَغِي أَنْ يَجْتَنِبَ, *avoid what is disgraceful*; تَخَّ عَنِ الْقَبِيحِ, *it is necessary that he should avoid what injures him*; عَمَّا يَضُرُّهُ, *it is necessary that he should avoid what injures him*; يَنْبَغِي أَنْ يَصْبِرَ عَمَّا تُرِيدُهُ نَفْسُهُ, *it is necessary that he should patiently abstain from what his soul desires*

(his passions desire); *قَبْرَاتٌ عَنِ وِلَايَتِهِمْ*, I am free from all connexion with them (as client); *يَتَخَلَّصُ عَنِ عَذَابِ الْآخِرَةِ*, he is saved from punishment in the next world; *النَّهْيُ عَنِ الْمُنْكَرِ*, the prohibition of what is abominable; *يَنْوِبُ عَنِي*, he acts as my deputy; *يُقَاتِلُ عَنْهُ*, he fights for him; *لَا تُجَادِلُ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ*, do not contend for those who betray themselves (lit. do not by contending try to keep off punishment from those &c.); *لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا*, one soul shall not make satisfaction for another in any point; *حَمَلَ عَنْهُ كَذَا وَكَذَا دِرْهَمًا*, he paid so and so many dirhems in his stead.

2) After verbs denoting uncovering, laying bare, opening, revealing, informing, asking and answering; for in these verbs there lies the idea of the removal of a covering, real or figurative. For example: *لَوْ كَشَفَ عَنِّي سُتُورَ الدُّنْيَا*, if the veils of this world were removed from me (from before my eyes); *إِنْ كُنْتَ تَبْغِي شَاهِدًا يُخْبِرُ عَنِ غَائِبٍ*, if you want a witness who can inform you regarding what is hidden; *سَأُنَبِّئُكَ عَنْ جَمِيعِهَا*, I will tell you about all of them; *هَذَا سُؤَالٌ سُئِلَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَجَابَ عَنْهُ*, this is a question about which the apostle of God was questioned, and he gave an answer to it; *كَأَنَّمَا تَبَسُّمُ عَنِ لَوْلُو مُنْضَدٍ أَوْ بَرَدٍ*, she laughs so as to show (teeth like) strung pearls or hailstones (in whiteness).

3) After verbs denoting abandonment or neglect, and the ability to dispense with. (عَنِ) one thing because of the

possession of another (بِ); because in them is implied the notion of turning away (أَعْرَفَ). For example: يَنْبَغِي لِلْإِنْسَانِ أَنْ لَا يَغْفَلَ عَنْ نَفْسِهِ, *a man must not be neglectful of himself*; وَهوَ غَنِيٌّ عَنْهَا, *he does not require it*; لِي فِي طِلَابِ الْعِلْمِ غِنَاءٌ أَلْغَانِيَّاتٍ, *I find in the study of science that which contents me so that I can dispense with the singing of women*; وَأَغْنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَكْفِي بِفَضْلِكَ عَنْ سِوَاكَ, *satisfy me with what thou allowest, so that I may be able to dispense with what thou forbiddest, and suffice me through thy goodness, so that I may not have occasion for any other but thee*. Similarly: شَغَلَهُ ذَلِكَ عَنِ الْفِكْرَةِ فِي كُلِّ شَيْءٍ إِلَّا فِيهِ, *this circumstance occupied him so that he could not think of anything but it*; بِي حَصْرٍ عَنِ ذِكْرِ كُلِّ الْمَنَاقِبِ, *there is in me inability to mention all the virtues*; إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنِ ذِكْرِ رَبِّي, *I loved the good (of this world) so as to neglect all thought of my Lord*; يَبْتَخُلُ عَنْ نَفْسِهِ, *he is so stingy as to deny himself every thing*.

4) After verbs signifying to leave one behind or to surpass one; as: لَا أَفْضَلْتَ عَنِّي, *you do not surpass me in anything*. Hence the expression فَضْلاً عَنِ, *not to mention; much more or much less* (according to the context); as: فَتَبَيَّنَ لَهُ فِي أَقَلِّ الْأَشْيَاءِ الْمَوْجُودَةِ فَضْلاً عَنِ أَكْبَرِهَا مِنْ آثَارِ الْحِكْمَةِ مَا قَضَى مِنْهُ كُلَّ الْعَجَبِ, *and he clearly saw in the smallest of existing things, not to mention (and much more in) the largest of them, such traces of wisdom*

as set him in the greatest astonishment; لَا يُوجَدُ فِي السَّامِ, it is not found in the entire of Syria, not to mention (much less in) Safed. Hence too the use of عَنِ in comparisons (like مِنْ, § 49, 5); as: أَيْنَ أَنْتَ عَنِ الْبَيْتِ النَّذْرِ الْجَامِعِ لِمُشَبَّهَاتِ الثَّفْرِ, where art thou (where are thy verses) in comparison with this rare verse, that contains all the things with which the mouth can be compared?

5) عَنِ also indicates the source from which something proceeds; as: رَضِيَ عَنْهُ, he was satisfied with him, was gracious to him; لَا تَفْعَلْ هَذَا عَنِ قَوْلِكَ, we will not do this at your word, as it were, setting out from your word, moved by your authority. Hence it shows a) the authority for any statement, tradition, or the like; as: حُكِيَ عَنِ الشَّافِعِيِّ, it is related on the authority of 'es-Sāfi'i; وَكَانَ اسْتَأْذَانًا يَحْكِي, and our teacher used to narrate on the authority of a certain shèikh; حَدِيثٌ صَحِيحٌ عَنِ رَسُولِ اللَّهِ, an authentic tradition of the Apostle of God; وَعَنِ النَّبِيِّ أَنَّهُ قَالَ, it is told of the prophet that he said; and b) the cause from which an effect proceeds as its source; as: مَا هَلَكَ مِنَ اللَّذَنِ عِنْدُ, that which necessarily follows from it; وَأَمْرٌ عَنِ مَشُورَةٍ, no one ever perished through asking advice (of others).

6) Lastly, عَنِ is used of time as equivalent to بَعْدَ, after; as: عَنْ قَرِيبٍ يَكُونُ كَثِيرًا, in a short time it will be

nuch; *عَمَّا قَلِيلٍ*, after a little while (where *مَا* is redundant, as in §. 49, 3, last example).

Rem. a. Observe the phrases: *مَاتَ عَنِ ثَمَانِينَ سَنَةً*, he died aged eighty; *مَاتَ عَنِ وَلَدٍ صَغِيرٍ*, he died leaving a young child.

Rem. b. Because of their being related in meaning, *مِنْ* and *عَنْ* are sometimes used indifferently; for example, after *مَنَعَ*, to hinder, *اجْتَنَبَ*, to avoid, *بَرِيَ*, free from, clear of, and the like. Compare §. 49, 5, with §. 50, 4; as also the use of the Heb. *מִן*, Gesenius' Thesaur., p. 804, second column, a.

Rem. c. *عَنْ* is sometimes used as an indeclinable noun, signifying *side*, which is its original meaning; e. g. *مِنْ عَنِ يَمِينِهِ*, on his right and his left.

51. The prepositions that indicate motion to or towards a place, are *إِلَى*, to; *حَتَّى*, up to; *لِ*, to; *نَحْوَ*, towards.

52. *إِلَى* (with pronominal suffixes *إِلَيْكَ*, *إِلَيْهِ*) is opposed to *مِنْ* and *عَنْ*; as: *مِنْ الْمَهْدِ إِلَى الْلَحْدِ*, from the cradle to the grave; *انْقَطَعَ عَنْهُ*, he severed himself from him, abandoned his cause, but *انْقَطَعَ إِلَيْهِ*, he was devoted to his cause; *إِلَيْكَ عَنِّي*, stand off (see the end of the section)! It signifies:

1) Motion to or towards a place; as: *جَاءَ إِلَى الْمَدِينَةِ*, he came to the city.

2) Transferred to time, the point up to which some-

thing lasts or continues; as: *لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ إِلَى يَوْمِ الْقِيَامَةِ*, a part of my people shall not cease to hold fast the truth till the day of the resurrection. It occurs in a somewhat different sense in the phrase: *لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ*, he will assemble you to the day of the resurrection (for it).

3) *إِلَى* also shows that one thing is added to another, and hence we find it construed with *زَادَ*, to increase, augment; as: *لَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ*, do not devour their substance in addition to your own; *زَادُوا حِكْمَةً إِلَى حِكْمَتِهِمْ*, they have added a knowledge to the knowledge they possessed.— It is also construed with adjectives of the form *أَفْعَلٌ* and others, derived from verbs signifying love or hatred and used in a passive sense, to indicate the subject of the feeling (see §. 34, rem. a); for example: *مَحْبُوبٌ*, dear; *أَحَبُّ*, dearer; *بَغِيضٌ*, hated, hateful; *أَبْغَضُ*, more hateful. It is used too with *قَرِيبٌ*, near, and similar words, in so far as they convey the idea of approach or approximation, opposed to *بَعِيدٌ*, far from; e. g. *فَإِنَّهُ أَقْرَبُ إِلَى التَّعْظِيمِ*, for this comes nearer to reverence; whereas in so far as they convey the idea of the measurement of the distance of one place from another, they are construed with *مِنْ*, §. 49, 4. — Finally, notice the phrases: *إِلَى غَيْرِ ذَلِكَ*, lit. on to others of this (kind), and *إِلَى آخِرِهِ*, (contracted *إِلَى*), to the end of it, i. e. *et caetera*; *إِلَيْكَ*, lit. to thyself! and *إِلَيْكَ عَنِّي*, to thyself from me! i. e.

stand off! let me alone! هَذَا إِلَيْهِ, scil. *مُسَلَّمٌ* or *مَفْرُوضٌ*, *this is committed or entrusted to him.*

Rem. Compare, in general, the significations of the Heb. preposition *אֶל* or *אֵלַי*, as exhibited in Gesenius' Thesaurus. Examples of the third sense given above are Levit. 18, 18. *וְאִשָּׁה אֶל-אֶחָתָהּ לֹא*. *תִּקַּח*, Lament. 3, 41. *אֶל-בְּשָׂמַיִם*. The Hebrew uses *לְ* in several cases in which the Arabic employs *إِلَى*.

53. *حَتَّى* differs from *إِلَى* in indicating the motion towards and at the same time the arrival at an object, whether this object be actually touched and included or not; whereas *إِلَى* merely implies the motion towards an object, whether this be arrived at or not; as: *حَتَّى مَطْلَعِ الْفَجْرِ*, *till the dawn of morning*. However, when *مِنْ* and *إِلَى* are used in opposition to one another to designate the terminus a quo and terminus ad quem, *إِلَى* necessarily includes the idea of reaching the object. Further, when the reaching of the object is distinctly expressed by the governing verb or verbal noun itself, the meaning of *إِلَى* is naturally modified thereby; as: *إِنْتَهَيْتُ إِلَيْهِ*, *I came up to him*; *الْإِنْتِهَاءَ إِلَيْهِ*, *the attaining of it*. That *حَتَّى* does not necessarily include the object reached or attained is evident from its being used to indicate *exceptions*, like the German *bis auf*.

Rem. a. *حَتَّى* is scarcely ever used with pronominal suffixes.

Rem. b. The grammarians, when they wish to make a dis-

function, say that **إِلَى** is used **لِلْإِنْتِهَاءِ**, to designate the limit of the act, whilst **حَتَّى** is employed **لِلْإِنْتِهَاءِ الْغَايَةِ**, to designate the attainment of the extremity or utmost limit.

Rem. c. When **حَتَّى** is a simple copulative particle (**حَرْفُ عَطْفٍ**, or **عَاطِفَةٌ**, or **لِلْعَطْفِ**), in the sense of *even*, it exercises, like the other copulatives, such as **وَ**, **فَ**, and **ثُمَّ**, no independent influence upon the following noun, which remains under the same government as the preceding one; as: **تَدِمَ أَجْمَاعٌ حَتَّى الْمَشَاةِ**, *the pilgrims have arrived, even those travelling on foot*; **أَكَلْتُ** **رَأْسَهَا** **حَتَّى** **رَأْسَهَا**, *I have eaten the fish, even the head of it* (**إِلَى** **رَأْسَهَا** would mean *exclusive of the head*); **وَكَانَ يُشَاوِرُ** **رَسُولَ اللَّهِ صَلَّى** **مَعَ** **أَحْبَائِهِ** **فِي** **جَمِيعِ** **الْأُمُورِ** **حَتَّى** **حَوَائِمِ** **الْبَيْتِ**, *and the Apostle of God used to consult his companions on all matters, even household affairs.*

Rem. d. The corresponding word to **حَتَّى** in Hebrew (and probably etymologically connected with it) is **עַד**; in Æthiopic **ከከሳ**: on which see Dillmann's Gr. §. 165, 5, and §. 203, 2, b, α.

54. **لِ** (with pronominal suffixes **لِي**, **لَكَ**, **لَهُ**) is connected in its derivation with **إِلَى**, and differs from it only in this, that **إِلَى** mostly expresses concrete relations, local or temporal, whilst **لِ** generally indicates abstract or ideal relations. The principal use of **لِ** is to show the passing on of the action to a *more distant* object, and hence it corresponds to the Latin or German *dative*; but it may also express the relation of the action to a *nearer* object,

and so stand in place of the *accusative* (compare §§. 29—34).

Hence *لِ* indicates:

1) The simple relation of an act to the more distant object; as: *وَهَبَهُ لَهْ*, *he gave it to him*; *قَالَ لَهَا*, *he said to her*.

Rem. a. After the middle forms of the verb, *لِ* often expresses the yielding oneself up to the action of another or to the effect of a thing; as: *جُرُّوا لَهْ الْخَطِيرَ مَا أَجْرَ كُمْ*, *pull his (the camel's) leading-string as long as you can pull it*; *مَنْ خَدَعَنَا بِاللَّهِ*, *if any one deceives us with God (i. e. with a pretence of devoutness), we let ourselves be deceived by him*.

Rem. b. The grammarians say that the *لَامُ الْجَرِّ*, or preposition *لِ*, is used in this case *لِلتَّعْدِيَةِ*, to express the passing on of the action.

2) The dative a) of possession; as: *الرَّجُلُ مِنْ لَهْ رَأْيٍ*, *the man is he who has a correct judgment*; *صَافِيَةٌ لِلَّهِ*, *praise belongs to God*; *إِنَّا لِلَّهِ*, *we are God's*; whence it is used to indicate the author of a proverb, poem, &c.; as: *كَمَا قِيلَ لِلْمُكَيِّدِ بْنِ أَحْسَنٍ*, *as has been said by Mohammed ibn el-Hasan*; *أَنْشَدَ لِبَعْضِهِمْ*, *he recited (a poem) by one of them (the poets)*; *أَنْشَدْتُ وَقِيلَ أَنَّهُ لِعَلِيٍّ*, *a poem was recited to me, and I was told it was by Ali*; b) of permission; as: *فَلَهُ ذَلِكَ*, *then this is allowed him (lit. is to him)*; c) of advantage, as opposed to *عَلَى*, which indicates injury; as: *الْفَيْقَةُ مَعْرِفَةُ النَّفْسِ مَا لَهَا وَمَا عَلَيْهَا*,

learning is the soul's cognizance of what is for its good and for its hurt.

Rem. a. The grammarians say that *لِ*, when it indicates possession, is used *لِيَمْلِكُ*, to indicate the right of property, or *لِلْاِخْتِصَاصِ*, to show that something is ascribed to one as his own. — Compare the Hebrew usage, *מְזוּמָר לְדָוִד*, a psalm composed by David, &c.

Rem. b. As the Arabs have no verb corresponding to our *have*, they are obliged to express it by the preposition *لِ* with the genitive of the possessor; as: *كَانَ لِلْمَلِكِ زُهَيْرٌ مِائَتًا عَبْدًا*, king Zuhair had two hundred slaves; *لَهُ فِي بَغدَادَ سِتْمِائَةَ صَاحِبِ خَبَرٍ*, he had in Bagdad six hundred secret police; *مَا لِي أَبٌ وَلَا ابْنٌ*, I have neither father nor son. — So in Hebrew, Gen. 31, 1. *אֵין לִי אִשָּׁר וְלֹא בָנִים*, as also *אֵין לִי* or *אֵין לִי*, I have, *אֵין לִי*, I have not.

Rem. c. *لِ* is often used, instead of a simple pronominal suffix, in order to avoid rendering a noun definite; e. g. *مَاتَ لِي أَخٌ*, a brother of mine is dead; whereas *مَاتَ أَخِي* would mean *my* (it may be, only) brother is dead. — So in Hebrew, Gen. 14, 18. *כֹּהֵן לְאֵל עֶלְיוֹן*, a priest of the most high God, not the priest.

Rem. d. In pecuniary transactions *لِ* is used to indicate the creditor, whilst *عَلَى* expresses the debtor; as: *لِي عَلَيْكَ أَلْفٌ دِرْهَمًا*, you owe me (lit. there are to me upon you) a thousand dirhems.

Rem. e. Observe the expressions of admiration: *لِيهِ دَرَّةٌ*,

what a man he is! **لِلَّهِ دَرَكٌ مِّن رَّجُلٍ**, *what a man you are!*
 (lit. *such a man can emanate only from God.* Compare Jonah 3, 3.
וְנִינְוֵה הָיְתָה עִיר גְּדוֹלָה לְאַלְהֵי־ם, *Nineveh was a very large city*).
 Remark also such phrases as: **הֲלֹ לֶכָּהּ בַּשְּׂרָבִים**, *would you
 like some wine?* **הֲלֹ לָכֵן בְּאֵן תַּעֲלֹאוּ הֵדָּא**, *have you a wish
 to do this?* where we must supply the substantive **رَغْبَةً**,
desire, wish.

3) The purpose for which, and the reason why, any thing is done (relation of the action to its purpose and cause); as: **قَامَ لِمُعَاوَنَتِهِ**, *he arose to help him*;
لِلْعَمَلِ, *science (or theory) is only for the purpose of being applied in practice*;
سَأَلَ الْجَاهَ لِلْأَمْرِ بِالمَعْرُوفِ, *he sought the dignity (or office) for the purpose of ordering good*;
وَلِهَذَا قِيلَ, *and for this reason it is said*;
لِأَنَّهُ يَضُرُّ, *because it does harm*;
عَجِبْتُ لِقَوْلِهِ, *I wondered at (because of) what he said*.

Rem. In this case **لِ** is said to be used **لِلتَّعْلِيلِ**, or **لِلْعِلَّةِ**,
 to indicate the cause. Compare in Hebrew Gen. 4, 23. **כִּי אִישׁ
 הָרַגְתִּי לְפָעֻעֵי**, *for I have slain a man because of a wound given me*.

4) After the verb **قَالَ**, it often indicates the object in reference to which something is said; as: **وَلَا تَقُولُوا لِمَنْ يُقْتَلُ
 فِي سَبِيلِ اللَّهِ أَمْواتٌ**, *do not say in regard to those who are killed in the path of God, they are dead (do not call those who are killed fighting for God's cause, dead)*;
أَتَقُولُونَ, *do ye say of the truth, after it has come to you, Is this magic?* Similarly: **قَالَ مَسْكِينٌ**

أَبْنُ عَبْدِ الْمَلِكِ يَوْمًا لِنَصِيبِ أَمْتَدَّحَسَتْ فَلَانَا لِرَجُلٍ مِنْ
 أَجْلِهِ قَالَ قَدْ فَعَلْتُ *Mèslèma, the son of 'Abdu'l-mèlik, said*
one day to Noṣaiḅ, Did you compose a poem in praise of
so and so? meaning one of his family; he said, I did.

Rem. a. Both لِ and لِ are so used in Hebrew. See Gesenius' Thesaurus, p. 104, first col., 11, b, and p. 731, second col. 11.

Rem. b. After the interjection يَا , the preposition لِ is frequently prefixed to the name of a person called to aid, as well as to the name of him against whom help is implored, in which case it is said to be used لِلْأَسْتِغَاةِ , to ask help. If there be only one مُسْتَفَاعٌ or مُسْتَفَاعٌ بِهِ , i. e. person called to aid, the preposition takes the vowel fêtha (just as with the pronominal suffixes, vol. I. §. 356, rem. b); as: يَا زَيْدٍ , help, Zèid! But if there be several, لِ is used with the first alone, and لِ with the rest, unless the interjection be repeated before each name, when لِ is retained throughout; as: $\text{يَا لِكُفُوهٍ وَلِلشَّبَابِ}$, help, old and young! يَا لَزَيْدٍ or يَا لِعَبْرٍ , help, Zèid and 'Amr! $\text{يَا لِقَوْمِي وَيَا لَأَمْثَالِ قَوْمِي}$, help, O my family and ye who are like my family! If the name of the person against whom aid is required, $\text{الْمُسْتَفَاعُ لَهُ}$ or $\text{الْمُسْتَفَاعُ مِنْ أَجْلِهِ}$ be expressed, it takes لِ (with kèsra) before it, as $\text{يَا لِنَاسِ لِكَاذِبٍ}$, help, people, against this liar! In the case of the مُسْتَفَاعُ بِهِ , the vocative termination اِ (see §. 38, 3) is sometimes used instead of لِ with the genitive; as: $\text{يَا زَيْدَا لِعَبْرٍ}$, help, Zèid, against 'Amr! — These expressions are also employed لِلتَّعَجُّبِ , to express surprise, in which case the $\text{الْمُسْتَفَاعُ مِنْهُ}$, or object that causes surprise, is treated in the same

way as the **بِ** **الْمُسْتَفَاعِ**; e. g. **يَا لَلْعَجَبِ**, *O the wonder!*
فِيَا لِحُسْرَانِ طَالِبِيهِ لِنَيْلِ فَضْلِ مَنْ الْعِبَادِ, *but O the dis-*
grace of those who seek it (learning) in order to obtain benefits from
men! — In all these cases **لِ** seems to point out the person or thing,
 in reference to which the exclamation is uttered, as being the origin
 and cause of it.

55. **تَحَوُّ** (accusative of **تَحَوُّ**, the nomen verbi of **تَحَا**, *to*
turn towards) indicates 1) *towards* a place; as: **ثُمَّ يَسِيرُونَ**
تَحَوُّ بَيْتِ الْمَقْدَسِ, *then they will set out towards Jerusalem;*
 2) *according to*; as: **تَحَوُّ قَوْلِهِ**, *according to his saying, as he*
says (compare the use of **لِ** in §. 54, 3). — **تَحَوُّ** is also used
 in all its cases, with a following genitive, as a substan-
 tive or adjective, to signify *such as, like*; e. g. **رَجُلٌ تَحَوُّ زَيْدٍ**,
a man such as Zèid; **وَكَذَلِكَ فِي سَائِرِ الْأَخْلَاقِ تَحَوُّ الْجُودِ وَالْبُخْلِ**,
and just so in regard to the other moral characteristics,
such as liberality and niggardliness; **تَكَلَّمَ تَحَوُّ زَيْدٍ**
 (i. e. **تَكَلَّمَ تَكَلُّمًا تَحَوُّ تَكَلُّمِ زَيْدٍ**), *he spoke like Zèid.* As
 a substantive it likewise means *about (circa)*, in which case
 it may be followed either by the genitive or by **مِنْ**; as:
طُولُهُ تَحَوُّ مِائَةِ ذِرَاعٍ, *its length is about one hundred cubits;*
عَلَى تَحَوُّ سِتِّ مَرَاجِدَ, *at (a distance of) about six marches;*
هِيَ فِي الْكِبَرِ تَحَوُّ مِنْ فَيْدٍ, *it is about the size of Fèid.*

56. The preposition **فِي** (with pronominal suffixes **فِيَّ**,
فِيكَ, **فِيهِ**), on the difference between which and **بِ** see
 §. 57, indicates:

1) Both rest in a place or during a time and motion into a place, in which latter case it corresponds to the Greek *εἰς* or the Latin *in* with the accusative; as: **فِي الْبَيْتِ**, *in the house*; **فِي تِلْكَ السَّنَةِ**, *in this year*; **وَقَعَ فِي الْبَيْتِ**, *he fell into the well*; **وَقَعَ فِي ظَهْرِ الْكِتَابِ**, *he wrote on the back of the letter*; **يُوقِعُهُ اللَّهُ فِي الرِّسَالَتِ**, *God will cast him into (make him dwell in) the villages*. This signification is then transferred to the relation subsisting between any two things, the one of which is regarded as the place in which the other is, or happens, or into which it goes or is put; as: **فِي حَالِ التَّعَلُّمِ**, *in the state of pupilage*; **يَنْبَغِي أَنْ يَمْتَدِلَ أَمْرُهُ فِي غَيْرِ مَعْصِيَةِ اللَّهِ وَلَا طَاعَةِ الْخَلْقِ فِي مَعْصِيَةِ الْخَالِقِ**, *he must obey his (the teacher's) orders in all that is not contrary to the will of God, but not in those things which, whilst they are in accordance with the will of the creature, are against the will of the Creator*; **مَا فِيهِ مِنَ الْخَيْرِ**, *whatever good there is in it*; **دَخَلَ فِي التَّعَلُّمِ**, *he commenced studying*; **يُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ**, *God will let them enter into his mercy*.

2) **فِي** is sometimes equivalent in meaning to **مَعَ**, *with*, or **بَيْنَ**, *among*; as: **تَوَجَّهَ فِي خَمْسِينَ أَلْفًا**, *he set out with (lit. in the midst of) 50,000 men*.

3) It indicates the subject of thought or conversation, that in which these move; as: **تَأَمَّلْ شَهْرَيْنِ فِي اخْتِيَارِ الْأُسْتَاذِ**, *reflect two months upon the choice of a teacher*; **يَنْبَغِي أَنْ**

تَكَلَّمَ فِي ذَلِكَ، *he must meditate upon this*; يَتَفَكَّرُ فِي ذَلِكَ، *he spoke about this* (whereas تَكَلَّمَ بِذَلِكَ would mean *he spoke this out, he gave utterance to this opinion*). Hence it is used in stating the subject of a book or chapter; as: صَنَّفَ كِتَابًا فِي الْأَخْلَاقِ، *he composed a book on morals*; فَصَلُّ فِي مَاهِيَةِ الْعِلْمِ، *a chapter treating of the nature of science*; كِتَابُ النُّجُومِ الرَّاهِرَةِ فِي مُلُوكِ مِصْرَ وَالْقَاهِرَةِ، *the book of the shining stars, treating of the kings of Misr and 'l-Kāhira*.

4) *في* is used after verbs signifying desire, like طَمِعَ and رَغِبَ, in connection with the object desired; as: مَنْ وَجَدَ لِدَّةَ الْعِلْمِ وَالْعَمَلِ بِهِ فَلِمَ يَرْعَبُ فِيمَا عِنْدَ النَّاسِ، *why should he, who has experienced the sweetness of knowledge and of the application of it in practice, desire anything that men possess?* يَنْبَغِي أَنْ لَا يَطْمَعَ فِي أَمْوَالِ النَّاسِ، *he must not covet people's property*.

5) It is employed in the comparison of two objects, governing the thing with which the other is compared; as: مَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ، *this life is merely a temporary usufruct, compared with the life to come*; lit. *when put into it*, the smaller object being, as it were, placed within the larger one for the purpose of comparing the two.

6) Lastly *في* is used to express *proportion* (e. g. length and breadth) and *multiplication*; as: طُولُهُ خَمْسُونَ ذِرَاعًا فِي، *its length is fifty cubits, by twelve*

cubits in breadth (Germ. *bei* or *auf*, Fr. *sur*); ثَلَاثَةٌ فِي خَمْسَةٍ, *three into five* or *three times five*, according to the phrase ضَرَبَ عَدَدًا فِي عَدَدٍ, *he multiplied one number by another* (lit. *struck the one into the other*).

Rem. a. فِي is said by the grammarians to be used لِلظَّرْفِيَّةِ, *to indicate time and place* (see vol. I. §. 221, rem. a).

Rem. b. The Hebrew uses בְּ in most of the above significations; e. g. בְּבֵיתוֹ, בְּשָׁנָה הַהִיא, וּפָעַל, בְּשַׁחַח וּפָעַל (Ps. 7, 16); אֶחָד הָפֵל בְּקִשְׁרִים עִם-אֶחָד שְׁלוֹם, *Ahitophel is among those who are conspiring with Absalom* (2 Sam. 15, 31); הַפֶּץ בְּ; הַדָּבָר בְּ; הַפֶּץ בְּ; הַדָּבָר בְּ; &c.

57. بِ (with pronominal suffixes بِكَ, بِئِي) differs from فِي in this, that فِي, like the Latin and German *in*, shows that one thing is actually in the midst of another, surrounded by it on all sides; whereas بِ merely indicates that the one is close by the other or in contact with it, and corresponds therefore to the Latin prepositions *prope*, *juxta*, *apud*, *ad*, and the German *an* or *bei*. For example: قَرْيَةٌ بِيَابِ الْقَاهِرَةِ, *a village close to (or hard by) the gate of 'l-Kāhira*; مَرَرْتُ بِرَجُلٍ, *I passed by a man*; جَلَسَ بِهِ, *he sat beside (or by) him*; نَصَرَكَمُ اللَّهُ بِبَدْرٍ, *God helped you at Bēdr*; كَانَ بِالْمَدِينَةِ تَاجِرٌ, *there was at (or in, Germ. zu, Fr. à) 'l-Medīna a merchant*; قَرْيَةٌ بِبِصْرَ, *a town in (belonging to) Egypt*; وَبِيَدِهِ سَيْفٌ, *with a sword in his hand*; اجْتَنِبْ دَارَنَا بِالنَّهَارِ, *avoid our house by day (= نَهَارًا)*.—

Hence it is construed with verbs signifying to adhere, attach, or connect (e. g. **لَفَّ**, **لَصِقَ**, **عَلِقَ**) seize, take, or begin (e. g. **بَدَأَ**, **أَخَذَ**), flee for refuge to, believe in, and swear by (e. g. **عَادَ**, **آمَنَ**, **أَقْسَمَ**). For example: **رُءُوسُهُمْ لَاصِقَةٌ بِأَكْتِفِهِمْ**; *their heads adhere to their shoulders and they have no necks*; **لِأَنَّ الدُّودَ يَتَعَلَّقُ بِالثَّمَارِ**; *because the worms stick to the fruit*; **بَدَأَ بِالسَّبْقِ**; *he began to study*; **نَعُوذُ بِاللَّهِ**; *we take refuge with God from his wrath*; **مِنْ سَخَطِهِ**; **أَقْسَمْتُ بِاللَّهِ**; *I believe in the one God*; **آمَنْتُ بِاللَّهِ الْوَاحِدِ**; *I swear by God*; **بِرَأْسِكَ**; *by thy head!* — Hence, too, it is used after **إِذَا**, *lo! see!* introducing a person or thing that comes suddenly into view (**إِذَا** or **إِذَا الْمُفَاجَأَةُ**) (**أَلْفَجَائِيَّةٌ**); as: **بَيْنَمَا هُوَ يَسِيرُ وَإِذَا بِرَهْمٍ**; *whilst he was going along, he suddenly perceived a cloud of dust*; **فَلَمَّا تَوَسَّطْتُ**; **وَالدَّرَبَ وَإِذَا أَنَا بِصَوْتِ عَظِيمٍ**; *and after I had got to the middle of the passage, I all at once heard a great noise*; **وَوَحْنٌ فِي الْحَدِيثِ**; **وَإِذَا بِعَجَّةٍ عَظِيمَةٍ عَلَى الْبَابِ**; *and whilst we were talking, a great clamour suddenly arose at the door*; **إِذَا بِرَجُلٍ يُقَالُ لَهُ السَّيِّدُ**; **بَرَكَهَ قَدْ أَقْبَلَ**; *behold there came forward a man called the seiyid Bèraka*. Here we must supply the participle of the verb **أَحَسَّ**, *to perceive*, which is construed with **بِ**, as, for instance, in the first of the above examples, **وَإِذَا أَنَا مُحَسِّسٌ**. The same remark applies to **كَأَنَّ** in such phrases as: **كَأَنِّي بِكَ تُخَادِعُنِي**; *it seems to me that you are trying to deceive me*; **كَأَنِّي بِكَ قَتِيلًا**; *methinks I see you*

slain; i. e. *كَأَنِّي فُحِّسٌ بِكَ*. — From the idea of contact there arises, in the case of a superior and inferior or primary and secondary object, that of companionship and connection; as: *سَارَ بِأَهْلِيهِ*, *he set out with his household*; *اِشْتَرَى الْحِمَارَ بِجَانِبِهِ*, *he bought the ass along with its bridle*. Under this idea are figuratively represented the following relations.

1) The relation between subject and predicate, especially in negative propositions; as: *أَوَلَمْ يَرَوْا أَنَّ اللَّهَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ*, *do they not see that God is powerful (enough) to bring the dead to life?* *لَسْتُ بِعَالِمٍ*, *I do not know*; *لَسْتُ بِقَارِئٍ*, *I cannot read*; *مَا أَنتُمْ بِمُؤْمِنِينَ*, *they are not believers*.

2) The relation between the act and its object. a) This is always the case after *intransitive* verbs, especially such as indicate *motion*, e. g. *أَتَى*, *جَاءَ*, *ذَهَبَ*, *to come*, *to go away*; *سَارَ*, *رَاحَ*, *to depart*, *set out*, *قَامَ*, *نَهَضَ*, *to get up*, *rise*, *سَمَا*, *to be high*, &c. These verbs are construed with *بِ* and the genitive of the thing, accompanied by, or in connection with, which one performs the act they denote. They must therefore be translated into English by transitive verbs. For example: *فَأْتُوا بِسُورَةٍ مِثْلِهِ*, *then bring (lit. come with) a sūra (chapter) like it*; *ذَهَبَ اللَّهُ بِنُورِهِمْ*, *God took away (lit. went away with) their light*; *قَامَ بِالْحَقِّ*, *he upheld the truth*; *نَهَضَ بِأَعْبَاءِ الْمَمْلَكَةِ*, *he took upon him the burden of the government*; *سَمَا بِهِ*, *he lifted it up on high*. b) The same construction is also employed

with *transitive* verbs, not only when they signify motion, but in other cases too, and the verbs must then be used absolutely; as: **بَعَثَ إِلَيَّ بِهِمْ**, *he sent them to me* (lit. *he performed the act of sending to me in connection with, or by means of, them*, using them as the objects through which he realized that act). This happens in particular when the transitive verb is used in a *figurative* sense, and the preposition is then called **بَاءَ الْمَجَازِ**, *the figurative bi*; as: **كَسَرَ الْعَصَا**, *he has broken the stick*, but **كَسَرَ بِقَلْبِي**, *he has broken my heart*; **جَبَرَ الْعَظْمَ**, *he has set the bone*, but **جَبَرَ بِقَلْبِي**, *he has comforted my heart*; **لَا تَحَالَةَ أَنْ** **الْأَعْتِدَاءَ بِهَذِهِ النَّبَاتَاتِ مِمَّا يَقْطَعُ بِهَا عَنْ كِمَالِهَا**, *and there is no doubt that the using of these plants for food is one of the reasons that prevents them (lit. cuts them off) from attaining their full growth*. In this case **بِ** indicates the adhesion of the action to its object. The relation of the acts of breaking, cutting, &c., to their objects in an improper spiritual sense, requires a prepositional exponent, as being a less immediate relation than when they are used in their proper material sense.

3) The relation between the act and the instrument with which, the means by which, or the reason why, it is performed; as: **قَتَلَهُ بِالسَّيْفِ**, *he slew him with the sword*; **يَرْزُقُهُ اللَّهُ الصَّبْرَ بِرَكَّةِ دُعَائِهِ**, *God will grant him patience through the salutary power of prayer to Him*; **فِيمَا نَقَضْتَهُمْ** **مِمَّنَّاقَهُمْ لِعَنَاهُمْ**, *wherefore, because of their breaking their covenant, we have cursed them* (مَا redundant, see § 49, 3,

and § 50, 6). — Connected herewith is the use of **بِ** with surnames, &c., after **عُرِفَ**, *to be known*; as also after **كَفَى**, *to be enough, to suffice*, with the person or thing that suffices or is enough for one; e. g. **حَسَنُ بْنُ عَلِيٍّ الْمَعْرُوفُ**, *Hasan bin 'Alī, known by the name of 'el-Marjīnāni*; **بِالْمَرْغِينَانِيِّ**, *Hasan bin 'Alī, known by the name of 'el-Marjīnāni*; **قَرْيَةٌ تُعْرَفُ بِبَقْوَى**, *a village known by the name of Bakwā*; **كَفَى بِاللَّهِ شَهِيدًا**, *God sufficeth as a witness*; **كَفَى بِلِدَّةِ الْعِلْمِ دَاعِيًا وَبَاعِثًا لِلْعَابِلِ**, *the delight of learning is a sufficient motive and incentive to the sensible man*. — The *price* of any article is also expressed by the preposition **بِ** after verbs signifying to buy, pay, &c., as being the instrumental means with which the act is performed; as: **اشْتَرَى قَلَمًا بِدِينَارٍ**, *he bought a reed-pen for a dinār*; **اشْتَرَوْا الضَّلَالََةَ بِالْهُدَى**, *they have purchased error at the price of truth*; **لَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ**, *they shall suffer a painful punishment for having charged (others) with being liars (لَكُونِهِمْ — بِمَا كَانُوا)*.

Rem. a. The preposition *without* is expressed in Arabic by **بِغَيْرِ**, **بِلَا**, and more rarely **مِنْ غَيْرِ** and **بِدُونِ**; **بِلَا** can be used only with an indefinite substantive, **بِغَيْرِ** with one that is either definite or indefinite; as: **سُلْطَانٌ بِلَا عَدْلٍ كَنَهْرٍ بِلَا مَاءٍ**, *a ruler without justice is like a river without water*; **بِغَيْرِ ضَرُورَةٍ**, *without necessity*; **بِغَيْرِ الْحَقِّ**, *unjustly*; **مِنْ غَيْرِ خِلَافٍ**, *without controversy*; **بِدُونِ ثَمَنِ**, *without (paying any) price*. — Compare in Hebrew בְּלֹא, בְּדֹנִי, בְּאֵין.

Rem. b. In formulas such as بِأَبِي أُمَّتِ وَأُمِّي, *thou art as dear to me as father and mother*, the preposition depends upon the word مَقْدِي, *ransomed*, which is understood, and the literal meaning is: *thou art to be ransomed for my father and mother*. It is called by the grammarians بَاءُ التَّفْدِيَةِ, *the bi that expresses ransom*, but is in reality the بَاءُ الثَّمَنِ or *bi of price*, as used after اشْتَرَى, *ba'c*, &c. (see above, no. 3, at the end). In the same way as بِأَبِي وَأُمِّي, are used بِنَفْسِي and بِرُوحِي.

Rem. c. In phrases like مَاتَ قَبْلَ النَّبِيِّ بِقَلِيلٍ (بِيسِيرٍ), *he died a little before the Prophet*, قَدِمَ بَعْدَ ذَلِكَ بِشَهْرَيْنِ وَأَيَّامٍ, *he arrived two months and some days after this*, ب is the *bi of measure*, and quite different in meaning from the accusative of time how long; سَافَرَ قَبْلِي يَوْمَيْنِ means *he travelled for two days before me*, profectus est biduum ante me, Germ. *er reiste zwei Tage lang vor mir*, but سَافَرَ قَبْلِي بِيَوْمَيْنِ, *he started two days before me*, profectus est biduo ante me, Germ. *er reiste zwei Tage vor mir ab*. Observe that ب with its genitive must in this case always be placed after قَبْلَ, بَعْدَ, &c.

Rem. d. The grammarians denote the various uses of ب by saying that it is used لِلْإِلْصَاقِ, *to express adhesion*; لِلْقَسَمِ, *swearing*; لِلْمَصَاحَبَةِ or لِلْمَلَابَسَةِ, *companionship and connection*; لِلتَّعْدِيَةِ, *to render an (intransitive) verb transitive*; لِلإِسْتِعَانَةِ, *to indicate the instrument of whose aid we avail ourselves*; لِلتَّعْلِيلِ, *to express the reason or cause*; and لِلتَّعْرِيضِ or لِلثَّمَنِ, *to state the price given for anything*.

Rem. *e.* בְּ is used in Hebrew in nearly all the above significations, as well as in those of בְּ, (§. 56, rem. *b*). For example: 1 Sam. 29, 1. חָסָה בְּ, פָּנַע בְּ, נָגַע בְּ, דָּבַק בְּ, *encamping by the well*; וַיֵּצֵא אֲרוֹם לְקִרְאָתוֹ בְּעַם כְּבֹד בְּ, נִשְׁבַּע בְּאֱלֹהִים, הָאֲמִין בְּ, Jerem. 11, 19. עָץ בְּלֶחֶמוֹ; the so-called *beth essentialis*, Exod. 6, 3. הִנֵּה אֲדֹנָי יְהוָה, וְאָרָא אֶל-אֲבֹרָהֶם . . . בְּאֵל שְׂדֵי לֹא קָדְמִי, Deut. 23, 5. בְּאֵת הַחֲלוּם בָּרַב עֲנִינוּ, בְּחֻזֶּק יְבוּא; Eccles. 5, 2. סִקֵּל בְּאֲבָנִים, הֲרַג בְּחֶרֶב; אֲחֻכֶּם בְּלֶחֶם וּבַמַּיִם; 2 Sam. 24, 24. וַיִּקַּח דָּוִד אֶת-הַגִּרְוֹן וְאֶת-הַבְּקָר בְּכֶסֶף שִׁקְלוֹם הַמַּשִּׁים.

Rem. *f.* In the above section, under no. 3, as well as in §. 49, 3, and § 50, 6, we have examples of the redundant use of מֵאֵ after the prepositions מִן, עֵן, and בְּ. The same thing occurs in Hebrew, in which case מֵאֵ takes the form of מֵ; as Job 27, 14. לְמִד-חֶרֶב, Ps. 11, 2. בְּמִז-אֶפֶל, Exod. 15, 5. בְּמִד-אֶבֶן.

58. מֵע (rarely מֵע) *with, along with*, indicates companionship and connection (مُصَاحَبَةٌ); as: سَارَ مَعِيَ, *he travelled along with me*; شَاوَرَ مَعِيَ, *he took counsel with me*; لَا يَصْحُحُ الرَّهْدُ مَعَ الْجَهْلِ, *sanctity cannot exist along with (is incompatible with) ignorance*; مَعَ تَكَرُّارٍ مَا تَقَدَّمَ مِنْهُ, *with the repetition of that portion of it which had gone before (repeating at the same time what had been done before)*. Hence it is used to show that a person possesses something or has got it along with him; as: هَلْ مَعَكَ مِخْبَرَةٌ, *have you got an inkbottle with you?* مَا مَعِيَ دِينَارٌ وَلَا دِرْهَمٌ, *I have neither dinār nor dirhēm (neither gold nor silver) by me.* — Sometimes it signifies *in addition to, besides*; as: مَعَ كَوْنِهِ غَرِيبًا, *in addition to his being (besides his being) a*

stranger. — More frequently it means *notwithstanding*, *despite*, *although*; as: قُتِلَ مَعَ شَجَاعَتِهِ, *despite his bravery he was killed*; لَمْ يَكُنْ أَحَدٌ أَفْطَنَ مِنَ الرَّسُولِ وَمَعَ ذَلِكَ أُمِرَ بِالشَّارِقَةِ, *no one was more clear-sighted than the Apostle (Mohammed), and notwithstanding this, he was ordered to consult others*; عَجَزَ عَنِ هَدْمِ الأَهْرَامِ مَعَ أَنَّ الأَهْدَمَ أَسْهَلُ مِنَ الأَبْنَاءِ, *he was unable to destroy the pyramids, although it is easier to destroy than to build* (compare in English *withal*; in Heb. בְּ, e. g. Job 1, 22. בְּכַל-זֶמַח, Deut. 1, 32. הוּדָה וּבְדָבָר הוּדָה, Num. 14, 11. בְּכַל הָאָחוֹז, and in Persian بَا and بَا وَجُود). — Lastly مَعَ is used in comparisons, and must then be translated into English by *compared to*, *in comparison with*; as: اَلْحَضِرُ مَعَهُ وَتِدٌ, *compared with him 'el-Hadir (Elias, the wandering Jew of the Mohammédans) is a tent-peg, i. e. fixed and motionless, an expression used of one who leads an unsettled vagabond life.*

Rem. a. مَعَ is, as the Arab grammarians remark, properly the accusative of a noun, signifying *association*, *connexion*. See vol. I. § 359.

Rem. b. To مَعَ corresponds in Hebrew עִם; e. g. Gen. 13, 1. וְלוֹט עִם לוֹט, *and Lot along with him*; וְאַלְהֵימָם עִם, *and notwithstanding this*. Nehem. 5, 18. וְעַל-זֶה, *and notwithstanding this*.

59. عِنْدُ, properly the accusative of a noun, *at a side*, signifies *beside*, *near*, *by*; as; وَكَانَ يَضَعُ عِنْدَهُ دَقَاتِرَ, *and he used to lay notebooks beside him*; وَتَنْبَغِي أَنْ لَا يَبْتَدِيءَ الأَكْلَامَ عِنْدَهُ إِلَّا بِإِذْنِهِ, *and he must not commence*

to speak before him unless with his permission. Used of time, it shows that something is closely connected with what took place at a particular time, by happening either simultaneously or immediately after; as: **عِنْدَ ذَلِكَ**, whilst this took place or immediately after this took place, hereupon; **عِنْدَ مَا**, whilst, during, or immediately after. — Further, **عِنْدَ**, like **مَعَ**, implies possession and comparison; as: **مَا كَانَ عِنْدَ**, **عِنْدِي**, I had only a single *dīnār* by me; **مَا عِنْدَ النَّاسِ**, what the people have or possess; **مُلُوكِ الْأَرْضِ عِنْدَ اللَّهِ تَرَابٌ**, the kings of the earth are dust compared with (lit. at the side of) God. — Lastly **عِنْدَ** (like the Latin *apud*, Fr. *chez*, and Persian **تَرَدِيدُكَ**) implies in one's mind, in his opinion; as: **أَلْصَّوَابُ عِنْدِي مَا فَعَلَهُ مَشَائِخُنَا**, the right thing in my opinion is what our sheikhs have done; **كَانَ عِنْدَهُ أَنْ الْقُرْآنَ مَخْلُوقٌ**, the *Kor'an* was in his opinion created; **عِنْدَكُمْ يَسْتَكْبِلُ أَنْ يَفْعَلَهُ**, according to you it is impossible that he (God) should do it.

Rem. a. On the phrase **عِنْدَكَ زَيْدًا**, = **حُدَّ زَيْدًا**, see §. 35, rem.

Rem. b. **عِنْدَ** is sometimes (in modern Arabic generally) pronounced **عِنْدَ**, rarely **عِنْدَ**.

Rem. c. To **عِنْدَ** correspond in Hebrew **עִמָּד** and **עִם**; e. g. Gen. 25, 1. **וַיֵּשֶׁב יַצְחָק עִם-בְּאֵר לַחַי רְאִי**, 35, 4. **וַיֵּשֶׁב אִשָּׁר עִם-שָׂרָם**, 24, 25. **עִמָּנוּ**, *apud nos, in domo nostrâ*; Job 9, 2. **וַיִּדְרֹךְ אֱנוֹשׁ**, *עִמָּנוּ*, *and how can a men be just in God's sight* (judice Deo).

60. **لَدَى** or **لَدَا**, (**لَدُنَّا**, **لَدَيْ** with suffixes), **لَدُنْ** (with suffixes **لَدَيْكَ**, **لَدَيْهِ**), is a comparatively rare word, equivalent in meaning to **عِنْدَ** (see §. 59); as: **اعْتَقَدَ** **أَنَّ النَّارَ أَفْضَلُ الْأَشْيَاءِ الَّتِي لَدَيْهِ**, *he believed that fire was the most excellent of the things which were in his possession*; **وَالْقِيَا سَيِّدَهَا لَدَا الْبَابِ**, *and they found her lord at the door*.

Rem. The lexicographers enumerate several other forms of this word; viz. **لُدْ**, **لَدْ**, **لُدُنْ**, **لُدْنِ**, **لُدُنْ**, **لُدِنْ**, **لُدْنِ**.

61. **بَيْنَ**, *between, among*, is properly the accusative of the substantive **بَيْنٌ**, signifying *intervening space*, which may be regarded either as *uniting* or as *separating* two or more objects, whence **بَيْنَ** may be construed with verbs of either meaning; as: **جَمَعَ بَيْنَنَا**, *he united us*, **فَرَّقَ بَيْنَنَا**, *he parted us*, lit. *he united our separation and parted our connection*; **أَلَّفَ اللَّهُ بَيْنَ قُلُوبِكُمْ**, *God has united your hearts*. — If two genitives follow **بَيْنَ**, and either or each of them is a pronominal suffix, the preposition must be repeated before the second, and the conjunction **وَ** inserted; as: **بَيْنِي وَبَيْنَهُ**, *between me and him*; **بَيْنَكُمْ وَبَيْنَ أَحِبِّكُمْ**, *between you and your brother*. But if both are substantives, this is not done; as: **بَيْنَ زَيْدٍ وَعَمْرٍو**, *between Zeïd and Amr*. — Instead of the simple **بَيْنَ**, we often meet with **مَا بَيْنَ**, *what is between*, and **فِيمَا بَيْنَ**, *in what is between*. Both **بَيْنَ** and **مَا بَيْنَ** are often used in the sense of *both* — *and*, and

of *partly* — *partly* (tam — quam, partim — partim); as: *مَا بَيْنَ مَعْرُوفٍ وَجَهْلُولٍ*, *partly known and partly unknown*; *جَاءَنِي مَا بَيْنَ فَاقِيْرٍ وَغَنِيٍّ*, *there came to me both rich and poor*; *أَلْقَوْمٌ بَيْنَ قَتِيلٍ وَأَسِيرٍ*, *the tribe were partly slain, and partly taken prisoners*. In such cases *بَيْنَ* or *مَا بَيْنَ* holds the place of a substantive expressing that which unites both objects as parts of one whole. — If we wish to indicate the entire interval between two places or two points of time, *إِلَى* is used before the second substantive; as: *بَيْنَ إِلَى*, *between 'el-Baṣra and Mèkka*. — Observe the phrase *بَيْنَ يَدَيْ فُلَانٍ*, *before any one, in his presence*, lit. *between his hands*; as: *انْهَزَمَ أَلدِّئِبُ بَيْنَ يَدَيْهِ*, *the fleeing of the wolf before him* (the dog).

Rem. a. From *بَيْنَ* are formed the conjunctive adverbs of time *بَيْنَمَا* and *بَيْنَمَا*, *whilst*, which naturally exercise no influence upon the following clause; as: *بَيْنَمَا نَحْنُ نَرْقُبُهُ*, *whilst we are awaiting him*; *بَيْنَمَا نَسُوسُ النَّاسَ*, *whilst we govern the people*; *بَيْنَمَا زَيْدٌ مَضْرُوبٌ*, *whilst Zèid is being beaten*.

Rem. b. With the uses of *بَيْنَ* compare those of *بَيْنَ*; in particular *بَيْنَ بَيْنَ* and *بَيْنَ بَيْنَ*, both *between* one thing and another, and also *whether* — *or*. See Gesenius' Thesaurus, p. 203, second column.

62. *عَلَيْهِ، عَلَيْكَ، عَلَى* (with pronominal suffixes), *over, above, upon*, is used:

1) In its original *local* sense (*لِلْأَسْتِعْلَاهِ*), *to denote*

higher elevation); as: *فَأَقْبَلَتْ تَحُومَ عَلَى حَائِطٍ*, and it (the pigeon) began to hover over a wall; *وَجَدَ إِنْسَانًا عَلَى الطَّرِيقِ*, he found a person upon the road; *نَظَرَ عَلَى الْحَائِطِ صُورَةَ*, he saw on the wall the figure of a man; *عَلَى ثِيَابٍ*, I had on cotton clothes. The same sense is farther exemplified in: *جَلَسَ عَلَى الْمَائِدَةِ*, he sat at table (because a person sitting at table rises above the level of it); *وَقَفَ عَلَى النَّهْرِ*, he stood by the river; *قَعَدَ عَلَى بَابِ دَارِهِ*, he sat at the door of his house; *وَقَفَ عَلَى رَأْسِ فُلَانٍ*, he stood by the head of so and so; *فِي وَرْتِ شَهْرَتِهِ فِي الرُّتُوفِ*, at the time when he was very eager to investigate the peculiarities of the limbs of animals; *طَالَعَ عَلَى شَيْءٍ*, he contemplated or examined something; *اطَّلَعَ عَلَى شَيْءٍ*, he became acquainted with or acquired a knowledge of something; *قَرَأَ عَلَيْهِ*, either he (the pupil) read (a book) before him (the teacher), studied under him, or he (the teacher) read (a book) to him (the pupil); *تَلَا الرِّسَالَةَ عَلَيْهِمْ*, he read the letter to them; *بَدَأَ بِكِتَابٍ عَلَى مُحَمَّدٍ*, he began the book of (canonical) prayer before Mohammed, began to read it under him as his instructor. Similarly in the phrases: *عُشِيَ عَلَيْهِ (عَلَيْهَا)*, he (she) fainted (lit. there was a covering of darkness over him or her); *أُعْجِيَ عَلَيْهِ (عَلَيْهَا)*, do.; *مَغَشَى عَلَيْهِ (عَلَيْهَا)*, in a faint; *رَحِمَهُ اللَّهُ عَلَيْهِ*, peace be upon you! *عَلَيْهِ*, God's mercy be upon him, may God have mercy on him.

2) In a *hostile* sense, in which case it can generally be rendered by *against* or *upon*; as: خَرَجَ عَلَيْهِ, he went out against him (with an army), he rebelled against him; هَجَمَ عَلَيْهِ, he rushed upon him; فَأَعِنْ عَلَيْهِ, therefore give aid against him; يَنْبَغِي أَنْ يَصْبِرَ عَلَى الْيَكْرَنِ, he must bear his troubles patiently (lit. must exercise patience against them); كَيْلًا يَكُونُ عَقْلُهُ وَعِلْمُهُ حُجَّةً عَلَيْهِ, that his intelligence and his knowledge may not become an argument against him; الْإِفْقَةُ مَعْرِفَةُ النَّفْسِ مَا لَهَا وَمَا عَلَيْهَا, learning is the soul's cognizance of what is for its good and for its hurt (see §. 54, 2, c). Similarly in the phrases: صَعْبٌ (عَسِيرٌ) عَلَى, difficult for me, opposed to سَهْلٌ (يَسِيرٌ) عَلَى, easy for me; عَزِيزٌ عَلَى, difficult for me, but also dear to me, opposed in both senses to هَيِّئٌ عَلَى; خَفِيَ عَلَى, hidden from me, obscure to me, opposed to جَلِيَ عَلَى, clear to me. It is therefore construed with verbs signifying to be angry with and to incite or instigate; as: عَتَبَ عَلَيْهِ, he was angry with him; لَمْ يَكَلِّمْهُ سَخَطًا عَلَيْهِ, he did not speak to him out of anger with him; أَغْرَى الْكَلْبَ عَلَيْهِ, he urged on the dog against him, set the dog at or upon him (يُغْرِ would mean he made the dog attach itself to him). Frequently, however, when construed with these verbs, it does not imply a hostile movement against an object, but merely motion towards it to get possession of it or do it; e. g. اَلْحَثُّ عَلَى, urging or encouraging to action; خَاطَبُوهُ مُحَرِّضِينَ, urging him to

write a book; هُمْ الْآخِرَةَ يَجِدُ الْإِنْسَانَ عَلَى الْخَيْرِ, *concern for the life to come induces man to do well* (lit. carries him towards good); مَا حَمَلَكَ عَلَى هَذِهِ الدَّعْوَى الْبَاطِلَةِ, *what induced you to set up this empty claim?* Hence too حَرِصٌ, *to be greedy or covetous*, and its derivatives حِرْصٌ, *greed*, and حَرِيصٌ, *greedy*, are construed with عَلَى and the genitive of the thing coveted. — The phrase دَخَلَ عَلَى فُلَانٍ, *to go in to one*, is used when the person sought is in his house or room, so that we actually find him; دَخَلَ إِلَى فُلَانٍ merely means *to go into one's house or room*.

3) Of a debt that one owes, and a duty that is incumbent upon one; as: لِي عَلَيْكَ دِينَارَانِ, *you owe me two dinārs* (see §. 54, 2, rem. d.); طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ, *the search after knowledge is an ordinance for every Muslim* (every Muslim is bound by divine command to seek after knowledge); عَلَيْكَ أَنْ تَفْعَلَ هَذَا, *it is incumbent upon you to do this, you must do this*; عَلَيْكَ أَنْ تَتَكْرَهَ عَنِ الْغَيْبَةِ, *you must refrain from slander or backbiting*.

4) Of the advantage, superiority or distinction that one person or thing enjoys over another; as: فَضَّلَ آدَمَ عَلَى الْمَلَائِكَةِ, *Adam's superiority over the angels*; الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ, *who love the present life more than the life to come*; آتَرَهُ (اخْتَارَهُ) عَلَى غَيْرِهِ, *he preferred it to the rest, selected it in preference to the others*.

5) Of the condition in which any one is in respect to

religion, trade or profession, health, fortune, mental or bodily gifts, &c. (properly, the ground or basis *on* which he stands in these respects). For example: *النَّاسُ عَلَى دِينِ مُلُوكِهِمْ*, *people follow, or conform to, the religion of their kings*; *قَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ*, *the Jews say, The Christians are not (grounded) upon anything, have nothing to stand upon*; *لَمْ يَجِدْ أَمْرًا عَلَى خِلَافِ مَا كَانَ يَعْتَقِدُهُ*, *he found nothing in opposition to what he believed*; *سَوَاءٌ كَانَتْ عَلَى صُورَةِ إِنْسَانٍ أَمْ لَمْ تَكُنْ عَشِقَ قَيْنَةً عَلَى أَوْفَرٍ*, *no matter whether they be endowed with human form or not*; *مَا يَكُونُ مِنَ الْجَمَالِ وَالْمَعْرِفَةِ بِالْفِغْنَاءِ وَالصَّرْبِ*, *he loved a slave-girl, endowed with the highest degree both of beauty and of knowledge of singing and instrumental music*; *كُنْتُ عَلَى أَنْ أُجِيبَ*, *the state in which I am*; *مَا أَنَا عَلَيْهِ دَاعِيَ الْأَمِيرِ*, *I was going to comply with (the orders of) the emir's messenger*; *وَكَأَيْسَ شَرِبْتُ عَلَى لَذَّةٍ*, *many a cup have I quaffed with delight*.

6) Of the ground on which, the cause or reason why, one does a thing; as: *أَخَذَهُ عَلَيْهَا مَا لَا يَمْلِكُهُ*, *he was seized with a passion for her which he could not restrain* (lit. *there seized him on her account something which he could not master*); *الْحَمْدُ لِلَّهِ عَلَى مَا صَنَعَ*, *praise be to God for what he has done*; *يُعَاتِبُهُ عَلَى تَرْكِ الْمَهَادَاةِ*, *he reproached him for having neglected to send him a present in return*; *وَلِتَكْبَرُوا*, *and that ye should glorify God for having guided you*; *عَلَى أَيِّ شَيْءٍ أُعْطِيكَ مَالِي*, *why am I to give you my*

money? جَاءَ عَلَى أَنَّهُ مَلِكٌ, he came, on the ground of his being a king; أَتَى بَابَ الْمَلِكِ عَلَى أَنَّهُ أُخْتُهُ, he came to the king's gate, pretending to be his sister; لَا أَسْأَلُكُمْ عَلَيَّ مَالًا, I do not ask you for money on that account (scil. بِنَاءَ عَلَيَّ, building upon it, or مُعْتَبِدًا عَلَيَّ, relying on it); particularly in the common phrase بِنَاءَ عَلَى أَن, building upon, reckoning or relying upon, such and such a thing.

7) Of the terms or conditions, as the ground or basis, on which anything is done; as: أَجَابَهُمْ إِلَى ذَلِكَ عَلَى أَنْ يُبَدِّوهُ بِالسِّلَاحِ, he consented to this proposal of theirs, on condition that they should provide him with weapons; صَالَحَهُ عَلَى أَلْفٍ, he made peace with him on (the condition that he should pay him) 1000 dirhems.

8) In saying that one thing happens in spite of or notwithstanding another thing, that might have prevented it; as: أَعَذِّبُكَ عَلَى كِبَرِ سِنَّكَ, I will punish you notwithstanding your great age (lit. in your state of great age, see no. 5); الْحَيْلُ تَجْرِي عَلَى مَسَاوِيهَا, the horses run notwithstanding their defects.

9) Of the rule or standard according to which something is done; as: عَلَى هَذِهِ الطَّرِيقَةِ, after this manner; عَلَى نِسْبَةٍ, according to a duly observed proportion; عَلَى مَا رَأَيْتُ فِي الْكُتُبِ, according to what I have seen (stated) in books; عَلَى مَا حَكَاهُ, according to what he related.

10) Of the thing of which we speak, which forms, as

it were, the basis of our conversation (compare *super*, Germ. *über*); as: قَالَ عَلَى ذَٰلِكَ, *he said concerning this, on this matter.*

Rem. a. Observe the following phrases: عَلَى بِي, *fetch him to me*, scil. اَدْخُلُوا or some similar word (see no. 2, at the end); عَلَى الرَّأْسِ وَالْعَيْنِ, *(it is) upon the head and eye*, i. e. *it shall be done most willingly and promptly*; عَلَى الرَّبْقِ, *on an empty stomach, fasting* (lit. *on the spittle*); عَلَى حِينِ (عَهْدِ), *in the time or reign of so and so*; عَلَى يَدَيْهِ (يَدِي), or simply عَلَيْهِ, *by his means, through him*, as: وَآتَنَا مَا وَعَدْتَنَا, *and grant us what thou hast promised by thy apostles*, عَلَى رُسُلِكَ, *he said it by the mouth* (lit. *tongue* of his apostle); and the adjurations بِإِلَهِكَ عَلَيْهِ, *I implore you by God, by my life* (to do so and so), which are usually followed by the particle إِلَّا, lit. *this oath with all its consequences be upon you, if you do not do so and so.* — The phrase عَلَيْهِ زَيْدًا, *seize Zeid*, has already been mentioned in §. 35, rem. In this sense عَلَيْهِ is also construed with the preposition بِ, as: بِالرِّجَالِ عَلَيْهِمُ, *attack those men*, بِالْيَمَامَةِ عَلَيْهِمُ, *invade el-Yemāma.*

Rem. b. The Hebrew preposition *על*, *עלי*, is used in all these various significations; e. g. אֶחָד־בְּחַנְתִּי הַפְּסִים אֲשֶׁר, *עלי-נחייב, על-בסא*, *על* (Ps, 103, 13); חָשַׁב עַל, *חננה על, קם על*; עָלוּ (Gen. 37, 23), *רחם על* (Job, 7, 20), *ואהיה עלי למשא, כבר על*, *פָּעְרוּ עָלַי בְּפִיהֶם*, *ועלי לחת לה עשרה בָּסָף, יהיה על, בא על*, (2 Sam. 18, 11),

גָּבְרוּ, נֹרָא עַל-כָּל-חֲבִיבָיו (Ps. 89, 8); וְכָחֵי שְׁלָמִים עָלַי (Prov. 7, 14); כִּי-עָלִידָה הַרְגְנִנוּ כָּל-עַל-מָה, *on account of what?* (Gen. 49, 26); הַיּוֹם, *for thy sake* (Ps. 44, 23); עַל-דַּעְתָּךְ כִּי-לֹא-אֶרְשָׁע, *although or notwithstanding thou knowest* (Job, 10, 7); עַל לֹא-רָמַם בְּכַפִּי, *though there is no wrong in my hands* (Job, 16, 17); וַיְדַבֵּר עַל-, *he spoke (wrote) about the trees* (1 K. 5, 13); הֵעֵצִים, *I have heard say concerning thee* (Gen. 41, 15); דִּבְרַת דְּבָר, *a word spoken in season* (Prov. 25, 11).

63. **دُونَ** (properly the accusative of **دُونَ**, a nomen actionis from **دَانَ**, *to be beneath, less, inferior*, related to **دَنَا**, *to come near*, and **دَنًا**, *to be less or worse*) and **مِنْ دُونَ**, in which combination **مِنْ** has a partitive force, signify *under, below, beneath*. They indicate:

1) That a person or thing dwells or is situated, or that an action takes place, *below* some place; as: **إِنَّ بِالشَّعْبِ الَّذِي اتَّقُوا دُونَ صَنْعَاءَ**, *they met below San'ā*; **دُونَ سَلْعٍ لَقْتِيلًا**, *in the ravine that is below Sèlū (there lies) a murdered man*.

2) That one person or thing comes *near* or approximates to another, especially a higher one (properly, stands under it, does not reach it); as: **فَامَ دُونَ الْبَكْرَةِ**, *he stood close by the young she-camel*; **أَدْنُ دُونَكَ**, *come nearer (to me)! lit. approach not far from yourself (towards me)*; **دُونَكَ زَيْدًا**, *seize Zèid (who stands not far from you, see §. 35, rem.)*

3) That one space, distance or number does not equal

or complete another; as: *وَبَيْنَهُمَا دُونَ رَمِيَةِ حَجَرٍ*, and between them there was less than a stone's throw.

4) That one thing is smaller or worse than another; as: *مِنْ دُونَ الْعِلْمِ عِزُّ الْعُلَى فِي الْمَرَائِبِ*, magnificent splendour in the retinue of princes is less (glorious) than learning.

5) That a quality which belongs to one person or thing is not possessed by another, and that the latter is therefore in this respect opposed to the other; as: *مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ*, some of them are upright, some not (lit. and some of them remain under uprightness, do not attain to that quality). In this sense *دُونَ* is equivalent to *غَيْرُ*.

6) That a person or thing is excluded or excepted, neglected or postponed (properly, that the action affects it to a less degree than it does another); as: *يَدْعُو مِنْ دُونَ اللَّهِ*, he invokes, to the exclusion of God, what can neither injure nor benefit him, he invokes what can neither &c., but not God; *أَهْلُ هَذِهِ الْبَلَدِ يَعْْبُدُونَ*, the people of this city worship idols and not God; *مَا لَكُمْ مِنْ دُونَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ*, ye have no patron and no helper except God; *عَمِلْتُمْ بِأَحَدِهِمَا دُونَ الْآخَرَ*, you act according to one of these (two rules), but not the other; *يَنْبَغِي* *أَنْ يَخْتَارَ الْعَتِيقَ دُونَ الْبُحْدَثَاتِ*, he ought to choose the old in preference to the new; *وَأَمَّكُمْ دُونَ الْأَنْعَامِ طَرًّا*, and he sought you

out in preference to all other men. — Here must also be mentioned *دُونَ*, and the rarer *يَدُونَ*, in the sense of *without*; as: *لَيْسَ أَكْتَسَابُ الْمَالِ دُونَ مَشَقَّةٍ*, *wealth cannot be acquired without trouble*; *دُونَ ذَا يَنْفِقُ الْحِمَارُ*, *the ass will be sold without this*; *يَأْخُذُهَا تِجَارٌ بِلَادِ الْمَعْبَرِ يَدُونَ ثَمَنٍ*, *the merchants of the country of Malabar take them without (paying any) price (for them)*.

Rem. *دُونَكَ* and *دُونَكُمْ*, as interjections, are equivalent to *أَمَامَكَ*, *أَمَامَكُمْ* (see §. 35, 2, b), *look out! take care!* as: *دُونَكُمْ لَا تُقِيلُوهُمْ*, *take care and give them no quarter*. — On the phrases *دُونَكَ زَيْدًا*, *دُونَكُمْوهُ*, &c., see §. 35, rem.

7) That one object is placed before another, either *a*) as a hindrance or obstacle to prevent a person from getting at it, or *b*) as a protection to defend it from some one; as: *دُونَ ذَلِكَ جَبْرُ الْعَصَا وَخَرْطُ الْقَتَادِ*, *before this there are the coals of the gadā and the stripping of the katād*, that is to say, before you can obtain this, you have many serious obstacles to surmount (the wood of the gadā being noted for its long retention of fire, and the katād for the number and size of its thorns); *لَيْسَ دُونَهُمْ حِجَابٌ*, *there is no barrier in front of them*; *وَكَانَ حِجَّتِي دُونَ مَنْ كُنْتُ أَتَقِي ثَلَاثَ شُحُوبٍ*, *my shield (protection) against those whom I feared was three persons*; *إِنَّ أَمْرَةَ الْقَيْسِ جَرَى إِلَى مَدَى وَأَعْتَاقَهُ جِمَامَةُ دُونَ*, *Imru' u 't-Kais ran for a goal, but death intercepted him before he reached that goal*; *دُونَ النَّهْرِ جَمَاعَةٌ*, *before*

(you reach) the river, there is a number of men (to be encountered), = قَبْلَ أَنْ تَصِلَ إِلَى النَّهْرِ. Hence verbs signifying to shut a door against one, to fight for one, and the like, are construed with دُونَ (compare §. 50, 1); e. g. قَاتَلَ دُونَهُمْ سَاعَةً, he fought for them for some time; إِنَّ الصَّادِقَ يَبْدُلُ نَفْسَهُ دُونَ حُبُوبِهِ, a true friend gives up his life for his friend. In this case دُونَ is synonymous with أَمَامَ, in front of, before. — Hence too it often denotes on this side of (cis, citra); as: دُونَ جَيْحُونَ, on this side of the Oxus; in which case it is opposed to وَرَاءَ, behind, beyond, as مَا وَرَاءَ النَّهْرِ, Transoxania (lit. what is beyond the river Oxus).

Rem. دُونَ forms a diminutive دُونَيْنَ.

64. مُنْذُ is derived, by assimilation of the first vowel, from مِنْ and دُو, which latter word is used in the dialect of the Bènū Temīm in the sense of the demonstrative pronoun *this* (see vol. I. §. 340, with rem. *b*, and §. 347, with rem. *c* and *e*, and compare قَبْلُ مِنْ ذِي قَبْلُ, that he may return to his former condition). It is contracted into مُنْذُ, which becomes in the wasl مُنْذُ (see vol. I. §. 20, 4). These particles signify *from such and such a time*, and may be construed with the *nominative* as well as the *genitive*, the latter being more particularly used when a yet unexpired period of time is spoken of. For example: مَا رَأَيْتَهُ مُنْذُ مَا رَأَيْتَهُ يَوْمَ الْجُمُعَةِ, I have not seen him since last Friday (lit. the terminus a quo is Friday); مَا رَأَيْتَهُ مُنْذُ عَامٍ أَوَّلُ, I have not

seen him since last year; أَنَا أَعْلَمُ أَنَّهُ جَاعٌ مُنْذُ خَمْسَةِ أَيَّامٍ, I know that he has been starving for the last five days; مَا كَلَّمْتُهُ مُذُ شَهْرِنَا هَذَا, I have not spoken to him since (the beginning of) this month.

Rem. a. The lexicographers mention the forms مُنْذُ and مِذُ.
— مُذُ may also take in the waw! the form مِذُ.

Rem. b. The Bédawīn use مِنْ instead of مُنْذُ, as مُنْذُ سَنَةٍ = مِنْ سَنَةٍ. Compare in the Kor'an, ch. 9, v. 109, أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ, *it was founded upon the fear of God from the first day.* This is also the Hebrew construction.

65. The particle وَ, which is frequently used in swearing, is construed with the genitive of the object sworn by; as: وَاللَّهِ, *by God!* وَرَبِّ الْكَعْبَةِ, *by the Lord of the Kāba* (the mosque of Mēkka)! This وَ is used, however, only when a substantive follows, and the verb of swearing is omitted; before a pronominal suffix, as well as when the verb is expressed, the preposition بِ is used (see §. 57). Sometimes the particle فَ is prefixed to وَ, as فَوَاللَّهِ, *by God then!* — The particle تَ (the origin of which is very obscure) also takes the genitive, but is seldom used except in the oath تَاللَّهِ, *by God!*

66. Among the prepositions is usually reckoned كَ, *as, like.* This is, however, not a preposition, but a substantive, synonymous with مِثْلُ, *likeness.* It is formally undeveloped (like ذُو), but may stand in any case as مُضَافٌ, or

governing word, to a following noun in the genitive (see §. 75); as: وَعَلَى رَأْسِهِ كَالْقَلَنْسُوَةِ, *and on the top of it (the pillar) is (something) like a pointed cap*, = مِثْلُ الْقَلَنْسُوَةِ; بِكَالسُّورْدَانِقِ, *with (a horse) like a falcon (in speed)*, = بِمِثْلِ السُّورْدَانِقِ; فَحَكَ عَنْ كَالْبَرَى: السُّورْدَانِقِ, *he laughed so as to show (teeth) like hailstones (as white as hailstones)*. The name of *preposition* can be applied to it, at the most, only when it virtually stands in the *accusative*, as a صِفَةٌ, *adjective* or *relative adjectival clause*, to an infinitive that is understood; as: جِئْتَ كَزَيْدٍ, *you are come like Zèid*, i. e. جِئْتَ مِثْلَ كَمِيٍّ (مِثْلُ مَعِي) زَيْدٍ, *you have come a coming like the coming of Zèid*. Or we might regard it as being a حَالٌ, or conditional expression, dependent upon the pronominal suffix of the second pers. sing. masc. in جِئْتَ as فَاعِلٌ or *agent*; i. e. جِئْتَ كَأَنَّ كَزَيْدٍ (مِثْلُ زَيْدٍ), *you are come as one who is like Zèid*.

Rem. a. كَ is very rarely joined to a pronominal suffix; and equally rare is the use of the redundant مَا after it (compare §. 57, 3); as: وَنَعْلَمُ أَنَّهُ كَمَا النَّاسِ مَجْرُومٌ عَلَيْهِ وَجَارِمٌ, *and we know that he is, like (other) men, sinned against and sinning* (مَجْرُومٌ in rhyme for جَارِمٌ). In Hebrew כִּדְּ and כִּדְּהוּ, or כִּדְּהוּ, are used; but with the other pronominal suffixes כִּמָּ = כִּמָּ is always employed, as also occasionally before substantives.

Rem. b. كَ is sometimes used redundantly along with the synonymous مِثْلُ; as: لَيْسَ كَمِثْلِهِ شَيْءٌ, *there is nothing like Him*.

Rem. *c.* كُ is said by the grammarians to be used لِلتَّشْبِيهِ, to compare one object with another.

67. Compound prepositions are rare in ancient Arabic, but more common in the modern language. The first part of the compound is almost invariably مِنْ, and the second part another so-called preposition, now however no longer in the accusative, but in the *genitive*. Such are:

1) مِنْ بَيْنِ (Heb. בֵּינַי); as: مُحَمَّدٌ هُوَ الْمَخْضُوضُ مِنْ بَيْنِ كَأَنَّ الْخَلْقَ بِالْفَضْلِ وَالْكَمَالِ, *Mohammed is the one preeminently distinguished among all mankind for excellence and perfection (lit. from among all mankind); مِنْ بَيْنِ يَدَيْهِ, from his presence (lit. from between his hands); فِي آذَانِنَا وَفَرْقٍ, in our ears is hardness of hearing, and between us and thee there is a partition-wall.* In this last example مِنْ is partitive, the literal meaning being: *and in a part of the space between us and thee &c.*

2) مِنْ تَحْتِ, from تَحْتِ, *above*, and مِنْ فَوْقِ, from فَوْقِ, *under, beneath*; as: جَعَلَ فِيهَا رَوَاسِيَ مِنْ قَرَوِّهَا, *he placed immovable (mountains) upon it (the earth); طَلَعَ مِنْ فَوْقِ الْجَبَلِ وَنَزَلَ مِنْ خَلْفِهِ, he ascended the hill and descended by the other side (from خَلْفِ, behind); جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ, gardens under (the trees of) which streams flow.* In all these examples مِنْ is partitive; the mountains form a part of what is raised above the earth; the man ascends a part of the summit and descends by a part of

the other side; the streams occupy a part of the space under the trees.

3) مِنْ قَبْلِ, from قَبْلَ, *before* (of time), and مِنْ بَعْدِ, from بَعْدَ, *after* (of time); as: الَّذِينَ مِنْ قَبْلِكُمْ, *those who were before you*; ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ, *then we brought you again to life after your death*; مِنْ خَلْفَ خَلْفَ مِنْ بَعْدِهِمْ, *then there came after them an evil generation*. Here again مِنْ is partitive, *in a portion of the space of time before or after*.

4) مِنْ عَلَى (Heb. מֵעַל), *from off* (lit. *from upon*); as: قَفَرَ نَزَلَ مِنْ عَلَى فَرَسِهِ, *he dismounted from his horse*; قَفَرَ مِنْ عَلَى ظَهْرِهِ, *he sprang from off its back*.

5) مِنْ عِنْدِ (Heb. מֵעַד) and مِنْ لَدُنْ; as: هَذَا مِنْ عِنْدِ اللَّهِ, *this is from* (lit. *from the side of, from beside*) *God*; هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً, *grant us thy mercy* (lit. *mercy from beside thee*),

6) مِنْ قِبَلِ, from قِبَلَ, *beside, in the power or possession of* (*penes, apud*); as: كَانَ أَمِيرًا بِالشَّامِ مِنْ قِبَلِ عُثْمَانَ, *he was governor of Syria for 'Othmān* (lit. *from beside 'Othmān, with whom lay the option of sending him as such*); قَدِمَ عَلَيْهِ جَوَابُ كِتَابِهِ مِنْ قِبَلِ أَبِي بَكْرٍ, *there came to him an answer to his letter from* (Fr. *de la part de*) *Abū Bèkr*; سَلَامٌ مِنْ قِبَلِي عَلَى مَنْ تَيْمَّنِي بِظَرْفِهَا, *peace be from me* (Fr. *de ma part*) *upon her who has enslaved me by her pleasing address*.

Rem. *a.* Of **مِنْ دُونَ** and **بِدُونَ** we have already spoken in §. 63. — **إِلَى** is sometimes found in connection with other prepositions, but the compounds **إِلَى تَحْوِ**, **إِلَى فَوْقِ**, **إِلَى عِنْدِ** (and **لِعِنْدِ**), and **إِلَى لَدُنْ** are condemned by the grammarians.

Rem. *b.* The preposition is occasionally, though very rarely, omitted by a poet, and the genitive notwithstanding retained; as: **إِذَا قِيلَ أَيُّ النَّاسِ شَرُّ قَبِيلَةٍ أَشَارَتْ كَلَيْبٍ بِأَلْأَكْفِ الْأَصَابِعِ**, when the question is asked, *Who of mankind are worst as a tribe? the fingers point with the hands to Kulëib* (for **إِلَى كَلَيْبٍ**); **حَتَّى تَبَدَّخَ فَأَرْتَقَى الْأَعْلَامَ**, until he became haughty, and ascended the heights (of pride), for **فَأَرْتَقَى إِلَى الْأَعْلَامِ**.

Rem. *c.* Sometimes by a more concise and bolder construction, the accusative is used instead of a preposition with the genitive (especially **لِ**); as: **وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ**, and when they measure unto them or weigh unto them, they give less (than is due), for **وَلَقَدْ جَنَيْتَكَ أَكْمُوا وَعَسَاكِلًا**; **كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ**, and I have gathered for you mushrooms and truffles, for **وَلَكِنْ رَحَلْنَاهَا** (**عَسَاكِلًا** in rhyme for **عَسَاكِلًا**); **جَنَيْتَ لَكَ**, but we made ready noble spirits to encounter these (calamities), for **رَحَلْنَا لَهَا**; **أَمَرْتُكَ بِالْخَيْرِ فَأَفْعَلْ مَا أَمَرْتُ بِهِ**; **رَحَلْنَا لَهَا**, I bade you do good, do therefore as you were bidden, for **أَمَرْتُكَ بِالْخَيْرِ**; **كَمَا عَسَدَ الطَّرِيقِ التَّعَلَبُ**, as the fox trots along the path, for **فِي الطَّرِيقِ** (see §. 44, 2, rem. *a.*).

B. The Noun.

1. The Nomina Verbi, Agentis and Patientis.

68. As we have already spoken of the idea of the *nomen verbi* or abstract verbal noun (vol. I. §. 195), of its use as the **الْمَفْعُولُ الْمَطْلُوقُ** or objective complement of the verb (§. 26), and of its rection, in so far as it possesses verbal power (§§. 27—29), we have now only to remark that it is not (as might at first sight appear) rendered definite by the very nature of its idea, and, in consequence, able to dispense with the article in order to become definite; but, on the contrary, is, like other nouns, indefinite, where it stands without the article. For example:

قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ
الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ, *to fight in it* (one of the sacred months) *is a great sin, but to turn (others) away from the path of God, and not to believe in Him and (to prevent access to) the sacred mosque, and to turn his people out of it, is a yet greater sin in the sight of God* (قِتَالٌ is here a *fighting*, and not *the fighting*, and so with the other nomina verbi); **الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ*** بِبِعْرُوفٍ; *the divorce may take place twice* (and the woman be taken back after each occasion), *but after that ye must either retain (your wives) with kindness or dismiss (them) with benefits* (الطَّلَاقُ, the divorce, إِمْسَاكٌ, فَاَلْوَجِبُ (هُوَ) إِمْسَاكٌ or فَإِمْسَاكٌ وَاجِبٌ*).

a retaining, تَسْرِيعٌ, a dismissing); لَا يَسْتَطِيعُونَ نَصْرًا, *they cannot give any help* (نَصْرًا = مَا نَصْرًا or مِنْ نَصْرٍ, whereas النَّصْرُ would mean: *they cannot give the help* necessary in the particular case).

69. Of the rection of the nomina agentis and patientis or concrete verbal nouns, in so far as they possess verbal power, we have already treated in §§. 30—32. They designate the person or thing to which the verbal idea attaches itself as descriptive of it; e. g. أَلْبَاعِثُ, *the exciting cause, the motive*; أَلْمَانِعُ, *the hindering object, the hindrance*. Now, as both the person or thing and the verbal idea are something firm and abiding, it necessarily follows that the concrete verbal noun indicates a lasting and continuous action on the part of an agent or passion on that of a patient. This idea it possesses in common with the Imperfect (see §. 8), to which too it is often related in outward form (see Vol. I. §. 236, with rem. a). The difference between them is, that the concrete verbal noun designates a person or thing, to which the verbal idea closely attaches itself and consequently remains immovable; whilst the Imperfect, as verbum finitum, expresses the verbal idea as movable and indeed in constant motion.*) The employment of the concrete verbal noun as a perfect results from its use as a fixed immovable substantive.

*) The Arab grammarians ascribe to the finite verb, in general, the idea of أَحْدُوثٌ, *the becoming new, the coming into existence of the act*; to the imperfect, in particular, that of التَّجَدُّدُ, *constant renewal or repetition* (see §. 8); to the verbal noun, that of الثَّبَاتُ, *fixedness, immobility*.

70. To what *point of time* this lasting and continuous state of the agent or patient, as designated by the nomen verbale concretum, is to be referred, can be deduced only from some other word in the sentence that points to a specific time, from the nature of the thing or the character of the thought, or from the connection of the context. The nomen agentis or patientis itself does not include the idea of any fixed time.

71. In a clause that is not circumstantial, whether it be absolute or dependent upon another clause, the concrete verbal noun shows that the verbal idea contained in it refers either to the present, the proximate future, or the future in general. For example: *زَيْدٌ نَاكِحٌ عَدَا زُبَيْدَةَ*, *Zaid's son is to be married tomorrow to Zubèida* (the reference of *نَاكِحٌ* to the proximate future is shown by *عَدَا*); *أَنَا قَاتِلُهُ*, *I am going to kill him*; *أَنَا قَاتِلُكَ*, *I will kill you* (*ego te interficiam*); *هَذَا مَقْتُولٌ*, *this man must be killed* (in these three examples the context fixes the meaning); *وَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ*, *and know that ye shall not find God feeble, and that God will put the unbelievers to shame*; *الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ*, *who think that they shall meet their Lord*; *قَدْ أَطْرَقَ يَنْظُرُ مَا هُمْ صَانِعُونَ*, *he kept silence, in order to see what they would do* (the reference of *صَانِعُونَ* to the future results from *يَنْظُرُ*).

R e m. a. When the perfect *كَانَ* is prefixed to a concrete verbal

noun that refers to the future, the idea of futurity is transferred to a past time; as: *أَمْرٌ كَانَ مَفْعُولًا*, *a thing that should have been done* (equivalent to *مَا كَانَ كَأَنَّ لَوَ أَلَمْ*; *أَمْرٌ كَانَ حَقِيقًا أَنْ يُفْعَلَ*); *quid futurum esset si* etc. Compare the composition of the imperfect with *كَانَ*, §. 9.

Rem. b. On the corresponding Hebrew usage, see Gesenius' Gr. §. 131, 2, a, b, and rem. 1; and with the following sections compare §. 131, 2, c.

72. But if the concrete verbal noun stands in a *circumstantial* clause, the state that it describes belongs to the same period of time as the verb in the leading clause. For example: *أَنْشَدَ وَهُوَ حَبُوسٌ بِمَكَّةَ*, *he recited, whilst he was in prison at Mekkā, (the following verses)*; *جَدَّ الْمَهْدِيُّ فِي الْهَرَبِ وَقَدِمَ طَرَابُلُسَ الْعَرَبِ وَزِيَادَةُ اللَّهِ مُتَوَقِّعٌ عَلَيْهِ*, *él-Mahdi fled with all speed and reached Tarābulu (Tripolis) in North Africa, whilst Ziyādetu'llah kept constantly pursuing him*; *مَنْ يُسَلِّمُ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ*, *who turns himself wholly towards God, whilst he does a good action*. In such subordinate clauses the imperfect is used in almost the same way as the concrete verbal noun (see §. 8, e).

73. In like manner, the concrete verbal noun refers to the same period of time as the verb with which it is connected, when it is annexed to the verb as an adverbial accusative. This may happen even when the subjects are different (§. 44, 3). For example: *فَوَلَّى النَّوْرُ هَارِبًا*, *the ox*

turned his back fleeing; سَافَرَ بَارِيًّا أَخُوهُ الْقَوْسَ, he set off
 whilst his brother was cutting the bow; خَرَجَ قَاعِدًا أَبُوهُ,
 he went out whilst his father was seated; لَقِيتُ السُّلْطَانَ
 بَاكِيًا عِنْدَهُ, I found the sultan weeping in his house;
 كُنْتُ فِي الْبُسْتَانِ زَاهِرًا, I was in the garden whilst it was
 in bloom; مَنْ يَعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ
 نَارًا خَالِدًا فِيهَا, whosoever disobeys God and his Apostle,
 and transgresses his statutes, He will cast him into hell-
 fire to abide in it for ever (here the حَالٌ or circumstantial
 term, خَالِدًا فِيهَا, is not الْحَالُ الْمَقَارِنُ, or the hāl that in-
 dicates a state present at a past time, but الْحَالُ الْمَقْدَّرُ, or
 the hāl that indicates a future state). The same is the case
 after يَبْقَى, to remain, دَامَ, to last, continue, لَا يَزَالُ, he will
 not cease, and the like (see §. 42, 2, a); as لَمْ يَزَلْ قَاعِدًا,
 he did not cease sitting; لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ
 عَلَى الْحَقِّ إِلَى يَوْمِ الْقِيَامَةِ, a part of my people shall not
 cease openly to hold fast the truth till the day of the re-
 surrection; مَا دَامَ الرُّوحُ سَاكِنًا فِي الْجَسَدِ, as long as the
 spirit continues to dwell in the body; فَبَقِيَ مُتَعَجِّبًا,
 he remained in amazement; ذُو الْعِلْمِ يَبْقَى عِزُّهُ مُتَضَاعِفًا,
 the reputation of the learned shall continue multiplied (after his
 death). The Imperfect is also used after these verbs, in many
 cases with this difference, that the Imperfect designates the
 constantly repeated action, the concrete verbal noun the last-
 ing condition of the agent; as: مَا زَالَ يَفْتَصِرُ عَلَى السُّكُونِ

فِي قَعْرِ مَعَارِقِهِ, *he did not cease to restrict himself to sitting quietly at the bottom of his cave*; وَلَمْ يَزَلْ يُنْعِمُ النَّظَرَ فِيهَا, *and he did not desist from investigating it carefully* (يُنْعِمُ = يُبْعِنُ). Compare §. 8, e.

74. The concrete verbal noun is also sometimes annexed, like the Imperfect (§. 9), to the verb كَانَ, to express the praesens praeteriti or Greek and Latin imperfect; as: كَانَ نَارًا, *he was dwelling*; كَانَتْ مَرْكُورَةً, *they (the spears) were sticking in the ground* (كَانَتْ تُرْكِرُ would mean *they were stuck into the ground*).

Rem. Similarly, in Hebrew, קָנָה with the participles; Gesenius' Gr. §. 131, 2.

2. The Government of the Noun.

The Status Constructus and the Genitive.

75. The idea of one noun is very often more nearly determined or defined by that of another. When this is the case, the noun so defined is shortened in its pronunciation by the omission of the *tênwîn* or the terminations *ن* and *نَ* (vol. I. §. 315), on account of the speaker's passing on rapidly to the determining word, which is put in the genitive. The determined noun is called by the Arab grammarians *الْمُضَافُ*, *the annexed*; the determining noun, *الْمُضَافُ إِلَيْهِ*, *that to which annexation is made or to which another word is annexed*; and the relation subsisting between them is known as *الْإِضَافَةُ*, *the annexation*. European grammarians are accustomed to say that the determined or governing word is in the *status constructus*.

Rem. a. The Arab grammarians speak of two kinds of annexation; the one called *الإِضَافَةُ الْحَقِيقِيَّةُ*, the *proper* or *real annexation*, *الْكَصَّةُ*, the *pure annexation*, or *الْمَعْتَرِيَّةُ*, the *logical annexation*; the other, *الإِضَافَةُ غَيْرُ الْحَقِيقِيَّةِ*, the *improper annexation*, *غَيْرُ الْكَصَّةِ*, the *impure annexation*, or *الْلَفْظِيَّةُ*, the *merely verbal* or *grammatical annexation*. The latter consists in this, that an adjective, a participle active intransitive, or a participle passive, takes a definite noun in the genitive instead of an indefinite *tamyiz*-accusative (see §. 44, 5); or that the participle active of a directly transitive verb, being used with the meaning of the *الْمُضَارِعُ* or Imperfect (see §. 30, 1), takes the object in the genitive instead of the accusative. In both cases the genitive is only a looser, representative construction, instead of the stricter accusative, and consequently exercises no defining or limiting power upon the preceding governing word (see §. 88). We have here to deal almost exclusively with the real annexation.

Rem. b. The remarks contained in the following sections (as far as §. 79, inclusive) mostly apply to the other Shemitic languages as well as to Arabic.

76. By the genitive is indicated: a) the person to whom the quality designated by the governing word belongs, as *حِكْمَةُ اللَّهِ*, the *wisdom of God*; b) the material of the form and the form of the material, as *بَيْضَةُ فِصَّةٍ*, an *egg of silver*, *فِصَّةُ الدَّرَاهِمِ*, the *silver of the dirhems* (in the former case the annexation is *explicative*, *إِضَافَةٌ بَيَانِيَّةٌ*, the original expression being

بَيَّضَةٌ هِيَ فِضَّةٌ, i. e. بَيَّضَةٌ هِيَ فِضَّةٌ, see §. 93); c) the cause of the effect and the effect of the cause, as خَالِقُ الْأَرْضِ, *the creator of the earth*, حَرُّ الشَّمْسِ, *the heat of the sun*; d) the part of the whole (*partitive annexation*, إِضَافَةٌ تَبْعِيضِيَّةٌ) and the whole as embracing the parts (*explicative annexation*), as رَأْسُ الْحِكْمَةِ, *the beginning of wisdom*, كُلُّ الْمَخْلُوقَاتِ, *the totality of created things*; e) the thing possessed by a possessor and the possessor of a thing possessed, as خَزِينَةُ السُّلْطَانِ, *the treasury of the sultan*, سُلْطَانُ الْبَرِّ وَالْبَحْرِ, *the lord of land and sea*; and f) the object of the action and of the agent, as خَلَقَ السَّمَاءَ, *the creation of heaven*, كَاتِبُ الْبُرْسَالَةِ, *the writer of the letter*.

77. The Arab grammarians say that in the real annexation is implied the force of a preposition, which is either لِ (that also represents the accusative, §§. 29 — 34), مِنْ or فِي. For example: غُلَامٌ زَيْدٍ, *Zèid's slave*, = الْغُلَامُ الَّذِي لِرَيْدٍ, *the slave who (belongs) to Zèid*; كَأْسٌ فِضَّةٌ, *a silver cup*, = كَأْسٌ مِنْ فِضَّةٍ, *a cup (made) of silver* (see §. 49, 6); صَوْمُ الْيَوْمِ, *today's fast*, = الصَّوْمُ فِي الْيَوْمِ, *the fast (held) today* (see §. 56, 1).

78. The *determining noun* is, in the real annexation, always either a substantive or a word regarded as such, a pronoun, or an entire clause. For example: رَسُولُ اللَّهِ, *the Apostle of God*; كَلِمَةٌ إِنْ, *the word 'in*; تَفْكِيرُ إِنْسَانٍ, *the meaning of (the verb) katala*; مَعْنَى قَتَلَ,

the indefiniteness of (the substantive) 'insān (not كَلِمَةٌ الْإِنِّ, &c., because words, regarded as substantives, are by their very nature definite, just like proper names, and therefore do not require the article); مَعْنَاهُ, its meaning; هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ, this is the day (when) their truthfulness shall benefit the truthful; إِلَى يَوْمٍ يُبْعَثُونَ, till the day (when) they (the dead) shall be raised; وَقَتَ أَنْ أَسْتَتِرَ, at the time (when) he hid himself, = وَقَتَ اسْتِتَارِهِ, at the time of his hiding himself; خَوْفَ (مَخَافَةٍ) أَنْ يَفْعَلَ كَذَا, for fear of his doing so and so; عَصَرَ حَانَ مَشِيبٍ, at the time (when) old age is coming on; يَوْمَ تَوَلَّتِ الْأَطْعَانُ عَنَّا, the day (that) the women (setting out on their journey) turned away from us; حَتَّى سَقَنَهُ الْبُرْيَةَ كَأْسَ وَسُقُوا مَاءً حَيْبًا, till death made him drink the cup of "and they were given boiling water to drink" (el-Kor'ān, ch. 47, v. 17). — The determined noun, on the contrary, can be only a substantive; for the numerals and prepositions (خَمْسَةُ رِجَالٍ, five men, بَعْدَ سَنَةٍ, after the lapse of a year) are in reality substantives; and adjectives, standing in the position of defined nouns, have the force of substantives, as خَيْرُ الْبَرِيَّةِ, the best of (God's) creatures (see §. 86), عَاجِلٌ طَعْنَةٍ, a hurried thrust.

Rem. a. In later writers we find such phrases as سَيْفٌ وَرُمْحٌ زَيْدٍ, *Zeid's sword and spear*, for which the classical expression would be سَيْفٌ زَيْدٍ وَرُمْحُهُ. See §. 176, f.

Rem. b. Examples of a clause supplying the place of a genitive in Hebrew, are given by Gesenius, Gr. §. 114, 3.

79. Not only common nouns, but also proper names, may be determined by a genitive; as: **إِيلِيَاءَ فِلَسْطِينَ**, *Īliyā* (Aelia Capitolina, Jerusalem) *of* (i. e. *in*) *Palestine*; **طَرَابُلُسَ الشَّامِ**, *Tripolis in Syria*; **حِيرَةَ النُّعْمَنِ**, *Hira*, (the capital of the kingdom) *of* *ʿn-Nó'mān*; **تَغْلِبُ وَآئِلِ**, *Taq̄lib*, (son) *of* *Wa'il*, for **وَآئِلِ بَنُ تَغْلِبُ**; **حَاتِمُ طَيِّءٍ**, *Hatim* *of* (the tribe of) *Tayyi'*; **عَمْرُو الْكَلْبِ**, *Amr* *of* the dog, so called because he was always accompanied by a hound.

Rem. Compare, in Hebrew, **בֵּית לָהֶם יְהוּדָה**, *Beit l'hem Yehuda*, and the like. See Gesenius' Gr. §. 112, 3, rem. 2.

80. As the Arabic language possesses, comparatively speaking, but a small number of adjectives, it often happens that a noun is qualified by the genitive of another noun, where in other languages an adjective would be employed; as: **رَجُلٌ سَوٌّ**, *a bad man*; **حِمَارٌ وَحْشٍ**, *a wild ass*. This is particularly the case in specifying the material of which a thing is made; as: **بَيْضَةٌ فِصَّةٍ**, *ovum argenteum, a silver egg*; **ثَوْبٌ حَرِيرٍ**, *vestis serica, a silk dress* (see §. 76—77). In the same way a genitive is attached to the name of a person, to express something peculiar to and descriptive of him; as: **زَيْدُ الضَّلَالِ**, *the erring (apostate) Zeid*, = **سَعْدُ ذُو الْحَيْرِ**, *the good Sád*, = **زَيْدُ ذُو الضَّلَالِ**, to which would be opposed **سَعْدُ السَّوِّءِ**, or **سَعْدُ الشَّرِّ**, *the wicked Sád*, = **ذُو السَّوِّءِ** or **ذُو الشَّرِّ**.

Rem. Compare, as regards Hebrew, Gesenius' Gr. §. 104, 1.

81. For the same reason, the Arabs use several nouns, which convey, at least secondarily, the ideas of possession, companionship, origination, &c., in combination with a following substantive (usually expressing a quality) in the genitive, as a substitute for adjectives. These quasi-adjectives are placed after the noun which they qualify, and in apposition to it. They are principally the following: ذُو, *the (man) of such and such a thing*, its *owner* or *possessor* (vol. I. §. 340, rem. *b*); صَاحِبٌ, *companion, possessor*; أَبٌ, *father*, and أُمٌّ, *mother*, i. e. *originator*, *cause*, *origin*, or *principle of a thing*; ابْنٌ, *son*, and ابْنَةٌ or بِنْتُ, *daughter*, i. e. *originating from*, *caused by*, *dependent upon* or *related to something*; أَخٌ, *brother*, i. e. *connected with* or *related to something*. The nouns ذُو and صَاحِبٌ are constantly used in this way in common prose; the others, being metaphorical, belong almost exclusively to poetry and poetical diction. For example: ذُو الْخَيْرِ, *the good*; ذُو الشَّرِّ, *the bad*; ذُو الْعِلْمِ, *the learned*; ذُو الْجَهْلِ, *the ignorant*; أَوْلُو الْأَلْبَابِ, *a piece of land covered with thorns*; ذَاتُ شَوْكٍ, *intelligent persons*; صَاحِبُ الطَّيْعِ الْمُسْتَقِيمِ, *one with good natural parts*; أَبُو الْحَيَاةِ, *the father (supporter) of life*, i. e. *the rain*; أَبُو الْخَصِينِ, *the father (constructor) of the little fortress*, i. e. *the fox*; أُمُّ الْخَبَائِثِ, *the mother (cause) of disgraceful acts*, i. e. *wine*; ابْنُ السَّبِيلِ, *the son of the way*, i. e. *the traveller*; ابْنُ آوَى, *the son of howling*, i. e. *the jackal*; بِنْتُ الْجَبَلِ, *the daughter of the mountain*, i. e. *the echo*;

أَخُو تَمِيمٍ, *a brother of Temīm, one of the tribe of Temīm* ;
 أَخُو الْعِلْمِ, *the brother of learning, i. e. the learned.*

Rem. Compare the use of such Hebrew words as אֶלְעָל, אֶלְעָל, אֶלְעָל, אֶלְעָל and אֶלְעָל; Gesenius' Gr. §. 104, 2.

82. Further, some secondary ideas, such as those of the whole, the part, the like, and the different, which we usually designate by adjectives, prepositions, or compound words, are expressed in Arabic by substantives, taking the primary substantives, to which they are attached, in the genitive. These substantives are:

1) كُلٌّ, *the totality, the whole* (lit. *what is rolled and gathered together*; compare لָل, *to roll*, حِجَابٌ, *a crown*, بَلَّ, *to finish*, بَلَّ لِيْل, *perfect, the whole*). If the leading substantive is definite, and signifies something single and indivisible, كُلٌّ means *whole*, as: كُلُّ الْبَيْتِ, *the whole house*, كُلُّ الْيَوْمِ, *the whole day*; if it is definite, but a plural or a collective, كُلٌّ means *all*, as: كُلُّ الْحَيَوَانَاتِ, *all the animals*, كُلُّ النَّاسِ, *all mankind*; if it is indefinite, كُلٌّ means *each, every*, as: كُلُّ كَيْدٍ, *every stratagem*, كُلُّ يَوْمٍ, *every day*, كُلُّ مَنْ (وَاحِدٍ) أَحَدٍ, *each single one, every one who* (in which case the annexation is explicative, إِضَافَةٌ التَّفْسِيرِ وَالْبَيَانِ; *each, viz. stratagem, &c.*). — Frequently, however, the definite primary substantive is put first, and كُلٌّ is placed after it, in annexation to a pronominal suffix agreeing with the primary substantive, which is, as

it were, repeated in the suffix; as: *الْبَيْتُ كُلُّهُ*, *the whole house*; *الْأَرْضُ كُلُّهَا*, *the whole earth*; *النَّاسُ كُلُّهُمْ*, *all mankind*. Instead of this construction, we sometimes find *الْكُلُّ*, *τὸ πᾶν*, and even *كُلُّ*, which is definite, notwithstanding the *tênwin*, and stands, according to circumstances, for *كُلُّنَا*, *كُلُّكُمْ*, &c.; as: *وَقَدْ تَجَمَّعَتِ الصَّعَالِيكُ وَالْأَرَامِلُ وَالْأَيْتَامُ وَالْكُلُّ*; *كُلُّنَا*, *كُلُّكُمْ*, &c.; as: *وَقَدْ تَجَمَّعَتِ الصَّعَالِيكُ وَالْأَرَامِلُ وَالْأَيْتَامُ وَالْكُلُّ*; *وَقَدْ تَجَمَّعَتِ الصَّعَالِيكُ وَالْأَرَامِلُ وَالْأَيْتَامُ وَالْكُلُّ*, *and the poor and widows and orphans had assembled, and had all come to water their camels and flocks, and they all remained standing near the water* (*الْكُلُّ = كُلُّهُمْ*); *وَعَادَ فِرْعَوْنُ وَإِخْوَانُ لُوطٍ وَأَخْصَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ*, *and Ad, and Pharaoh, and the brethren of Lot, and the inhabitants of the grove and the people of Tubba, all accused the apostles of imposture* (*كُلٌّ = كُلُّهُمْ*).

Rem. a. This last remark applies also to *غَدٌ*, *tomorrow*, = *غَدُ الْيَوْمِ* and *غَدُ ذَلِكَ الْيَوْمِ*, and to *قَابِلٌ*, *next year*, = *قَابِلُ هَذَا الْعَامِ* and *قَابِلُ ذَلِكَ الْعَامِ*.

Rem. b. On the similar construction of *كُلُّ* in Hebrew, see Gesenius' Gr. §. 109, 1.

2) With the use of *كُلُّ* coincides in most points that of *جَمِيعٌ*, *the totality, the whole* (lit. *what is collected*, from *جَمَعَ*, connected with *جَمَّ*); as: *جَمِيعُ النَّاسِ* or *النَّاسُ جَمِيعُهُمْ*, *all mankind* (but also *النَّاسُ جَمِيعًا*, whereas *النَّاسُ كُلُّهُ* is inadmissible); *الْمَدِينَةُ جَمِيعُهَا*, *the whole city*; *فَلَمَّا وَرَى الْمَلِكُ قَتَلَ الْجَمِيعَ*, *and after he obtained the sove-*

reignty, he put them all to death (الْجَمِيعُ, τὸ ὅλον, equivalent in this case to جَمِيعُهُمْ).

Rem. The word سَائِرٌ, *the rest, the remainder* (properly the nomen agentis of سَرَّ, *to be over, to be left*, Heb. סָרַר), is incorrectly used by later writers in the sense of *all*; as: قَدِمَ

سَائِرُ الْحَاجِّ, *all the pilgrims have arrived*; اسْتَوْفَى سَائِرَ الْحَرَاجِ, *he has received the whole of the property-tax*.

3) بَعْضٌ, *a part, a portion*, is used with the genitive of a plural or a collective to signify *a certain one, some*; as: خَاطَبَ بَعْضَ التَّلَامِيذِ مُحَمَّدَ بْنَ الْحَسَنِ, *some of the pupils addressed Moḥammèd the son of ʿl-Hasan*; فِي بَعْضِ الْمَغَائِرِ, *in a certain cave*; فِي بَعْضِ الْأَيَّامِ, *one day*; أَنْشَدَ لِبَعْضِهِمْ, *he recited (the following verses) composed by one of them (one of the poets, by a certain poet)*; وَأَحْذَرُهُمْ أَنْ يَقْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ, *and beware of them, lest they lead thee astray from part of what (from some of the precepts which) God has sent down (revealed) unto thee*. — If بَعْضٌ be repeated as a correlative, no pronominal suffix is added to it in the second place; as: وَرَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا, *even though they should aid one another*; إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا, *the wicked make to one another only vain (or deceitful) promises*. In modern Arabic the second بَعْضٌ is omitted. — Lastly, الْبَعْضُ is sometimes used instead of بَعْضٌ with the genitive; as: إِذَا قَامَ بِهِ الْبَعْضُ فِي بَلَدَةٍ, *when he comes to a certain town*.

سَقَطَ عَنِ الْبَاقِينَ, *when some (people) in a town observe it, it is not required of (lit. it falls off from) the rest; وَقَدْ خَالَفَهُمُ الْبَعْضُ فِي ذَلِكَ*, *some opposed them in this matter.*

4) غَيْرٌ, *alteration, difference*, as a concrete, *something different*, is used with a following genitive to designate one or more objects *other* than, *differing* from, or the *opposite* of the object or objects expressed by the genitive. In the last case, it corresponds to our negative prefix *un* or *in*; in the others, it may be rendered by *another*, *other*, *et caetera*, and the like. For example: الْمُلُوكُ وَغَيْرُهُمْ, *kings and others*; الشَّجَاعَةُ وَالْقُوَّةُ وَالشَّفَقَةُ وَغَيْرُهَا, *bravery, strength, clemency, and other qualities*; جَاءَ الرُّزَّاءَ وَالْقُضَاةَ وَغَيْرُهُمْ, *there came the vizirs, judges, &c.*; أَفَغَيْرَ دِينِ اللَّهِ يَبْتَغُونَ, *do they then seek another religion than that of God*; غَيْرُ مَخْلُوقٍ, *uncreated*; غَيْرُ الْمَخْلُوقِ, *the uncreated*; غَيْرُ مُمَكِّنٍ, *impossible*; غَيْرُ الْعَرَبِ, *not Arabs*; إِلَى غَيْرِ وَجْهٍ, *his face was not turned towards Egypt*. — الْغَيْرُ is very rarely used instead of غَيْرٌ with the genitive; as: تَصَافِحُهَا أَكْفُ الْغَيْرِ, *the hands of others clasp them (= غَيْرِهِمْ)*. — When put in the accusative, غَيْرٌ, which always remains a substantive, often requires to be translated by a preposition or conjunction, such as *except*, *but*; as: قَامَ الْقَوْمُ غَيْرَ أَبِي بَكْرٍ, *the people stood up, except 'Abū Beker*; لَا تُرَى غَيْرَ جَاهِلٍ, *you will never seem (or be thought) but a fool*. — On بِغَيْرٍ and مِنْ غَيْرٍ, *without*, see §. 57, rem. a.

Rem. a. When the sense demands a repetition of **غَيْرٌ**, the particle **لَا** is used instead, likewise followed by the genitive; as: **غَيْرُ الْمَغْضُوبِ مِنْ غَيْرِ أَبِي وَلَا أُمِّ**, *without father and mother*; **غَيْرُ الْمَغْضُوبِ وَلَا الضَّالِّينَ عَلَيْهِمْ**, *of those with whom thou art not angry, and who do not go astray.*

Rem. b. Instead of **غَيْرٌ** in the nom., genit. or accus., followed by the genit. of an adjective, we sometimes find **لَا** with the corresponding case of the adjective; as: **نَاقَةٌ لَا ذَلُولٌ**, *an unbroken she-camel*, = **غَيْرُ ذَلُولٍ**.

5) **سِوَى** (rarely **سَوَى** and **سَوَاءً**), *another (besides so and so)*, runs through all the cases; as: **وَسِوَاكَ مَا نَعُ فَضْلَهُ الْخُتَّاجُ**, *whilst others than you withhold their benefits from the needy* (see §. 30, 2, rem. b); **فَسِوَاكَ بَاتِعُهَا وَأَنْتَ الْمُشْتَرِي**, *then another than you is the seller and you are the buyer*; **وَأَكْفِنِي بِفَضْلِكَ عَنْ سِوَاكَ**, *and give me a sufficiency through thy goodness, so that I can dispense with any other but thee*; **دَعَوْتُ رَبِّي أَنْ لَا يُسَلِّطَ عَلَيَّ أُمَّتِي عَدُوًّا مِنْ سِوَى أَنْفُسِهَا**, *I have prayed to my Lord that he would let no enemy conquer my people, that belonged to another race than themselves*; **وَإِنَّ سِوَاكَ مَنْ يُؤَمِّلُهُ يَشْقَى**, *and he who places hope in any other than you, is wretched.* — When put in the accusative, it must often be translated by *besides* (compare **غَيْرٌ** in no. 4); as: **سِوَى الْعِلْمِ**, *besides science*; **سِوَى كَوْنِهِ**, *besides its being an ornament to society.*

6) **مِثْلٌ**, plur. **أَمْثَالٌ**, *likeness*, as an adjective, *like*, also runs through all the cases; as: **رَجُلٌ مِثْلُ زَيْدٍ**, *a man like*

Zaid, genit. رَجُلٍ مِثْلِ زَيْدٍ, accus. رَجُلًا مِثْلَ زَيْدٍ; *one*, مِثْلُهُ, like him or it; لَيْسَ كَمِثْلِهِ شَيْءٌ, there is nothing like him; وَبِهَا قُرُودٌ بَيْضٌ كَأَمْثَالِ الْكِبَاشِ الْكِبَارِ, and in it are white apes, like (as big as) large rams.

Rem. Similar is the use of قَدْرٌ, *measure, quantity*; as: صَنِمَ قَدْرُ الرَّجُلِ الْمَعْتَدِلِ الْخَلْقَةَ, a statue as tall as (lit. the size of) a well-proportioned man; طَوَاوَيْسُ رُقْطٌ وَخَضِرٌ, peacocks speckled and green, as big as large ostriches.

7) نَحْوٌ, which properly signifies *direction, road*, and is used in the accusative as a preposition (§. 55), is construed exactly like مِثْلٌ. It is generally to be translated by *the like, et caetera*, and *about*. See the examples in §. 55; to which add: كَالصَّلَاةِ وَالصَّوْمِ وَنَحْوِهِمَا, such as prayer, fasting, and the like; وَهُمْ نَحْوٌ مِنْ أَرْبَعِ مِائَةٍ رَجُلٍ, and they are (in number) about 400 men (on this مِنْ see §. 77).

83. كِلَانٍ, fem. كِلْتَانٍ, both, a pair (compare Heb. כְּלִיָּיִם, two things of different kinds, Aeth. ክሊኦ: k'li, fem. ክሊኦቲ: k'letū, two), is always construed with the genitive dual of a definite noun or pronoun, or, it may be, with the genitive singular of a pronoun, when it is to be taken in the sense of the dual; as: كِلَا الرَّجُلَيْنِ, both the men; أَحَدُهُمَا أَوْ كِلَاهُمَا, كِلْتَا الْجَنَّتَيْنِ, both the gardens;

one of the two or both of them; *إِنَّ الْخَيْرَ وَالشَّرَّ مَدَى*, both good and evil have their limit, and both are plain and clear (*قَبْلُ* in rhyme for *قَبْلُ*). This word is not inflected except when it is connected with a pronominal suffix; as: *رَأَيْتُ كِلَا أَخَوَيْكَ*, I have seen your two brothers (not *كِلَيْ*); *مَرَرْتُ بِكِلْتَا أُخْتَيْكَ*, I passed by your two sisters (not *بِكِلْتَا*); but *إِنَّ الْمُعَلِّمَ وَالطَّيِّبَ كِلَيْهِمَا*, the teacher and the physician, both of them; *مَرَرْتُ بِزَيْنَبَ وَفَاطِمَةَ*, I passed by Zèinèb and Fâtima, both of them. Although dual in form, it takes the predicate in the singular; as: *كِلَانَا غَنِيٌّ عَنِ أَخِيهِ حَيَاتَهُ*, each of us can dispense with his brother, all his life long; *كِلَانَا إِذَا مَا نَالَ شَيْئًا أَفَاتَهُ*, when either of us obtains anything, he lets it slip; *كِلْتَا الْجَنَّتَيْنِ آتَتْ أَكْلَهَا*, each of the gardens produced its fruit; *هَهُنَا رَجُلَانِ كِلَاهُمَا إِلَيْكَ بَغِيضٌ*, here are two men, both of whom are hateful to you. — In poetry it is sometimes joined to two singular genitives; as: *كِلا أَخِي وَخَلِيلِي وَاجِدِي عَضْدًا فِي النَّائِبَاتِ*, my brother and my friend both find me a help in misfortunes; but in prose we cannot say *كِلا زَيْدٍ وَعَمْرٍو*, both Zèid and Amr; it must be *كِلاهُمَا مِنْ زَيْدٍ وَعَمْرٍو* or *زَيْدٌ وَعَمْرٍو كِلَاهُمَا*.

Rem. a. When *كِلان* necessarily denotes both together, not each of the two separately, it naturally takes the predicate in the dual, as: *وَكِلَاهُمَا يَعْمَانِ كُلُّ ضَارٍّ وَنَافِعٍ*, and these two to-

gether comprise everything hurtful and useful; or even in the plural, as: *كِلَانَا فَعَلْنَا ذَلِكَ*, *we two have done this together*.

Rem. *b.* *كِلْتَا* is also written *كِلْتَى*, and in poetry the shorter form *كِلْت* sometimes occurs.

84. *رُبَّ*, *many a*, Germ. *manch*, Fr. *maint*, is construed with an indefinite substantive in the genitive, followed by an indefinite adjective in the same case, or by a nominal or verbal clause standing in place of such an adjective; as: *رُبَّ رَجُلٍ عَالِمٍ لَقِيتُ*, *many a learned man have I met*; *رُبَّ رَجُلٍ رَأَيْتُهُ جَاهِلًا*, *many a man have I seen to be foolish*. — Sometimes the pronominal suffix *u* is appended to *رُبَّ*, and the indefinite substantive put in the accusative, the verb *أَعْنَى*, *I mean*, being understood; as: *وَرُبُّهُ عَطِبًا أَنْقَذْتُ مِنْ عَطْبِهِ*, *and many a perishing (man) have I saved from destruction* (*عَطْبِهِ* in rhyme for *عَطْبِهِ*). When the substantive is feminine, some grammarians allow the use of the feminine pronoun; as: *رُبُّهُ أَمْرًا* OF *رُبُّهَا أَمْرًا*, *many a woman*.

Rem. *a.* Other forms of this word are: *رُبَّ*, *رُبِّ*, *رُبِّ*, *رُبِّ*; of which the most common are *رُبَّ* and *رُبِّ*; as: *أَمِيمٌ هَذَا تَذَرِينِ أَنْ رُبَّ صَاحِبٍ فَارَقْتُ يَوْمَ حُشَّاشٍ غَيْرِ ضَعِيفٍ*, *Umèima, dost thou know that I parted on the day (i. e. at the battle) of Hos'as from many a sturdy friend* (*ضَعِيفٍ* in rhyme for *ضَعِيفٍ*); *رُبَّ خُطْبَةٍ مُسَخَّنِفَرَةٍ*, *many a long oration* (in rhyme for *مُسَخَّنِفَرَةٍ*). — The redundant *مَا* is sometimes added without de-

stroying the influence of رُبُّ (see §. 57, 3); as: رُبَّمَا غَارَةٌ, *many a sudden foray*.

Rem. b. From رُبُّ and مَا is formed the adverb رُبَّمَا, *many a time, sometimes, perhaps*; as: رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ, *many a time shall those, who did not believe, wish that they had been believers*; رُبَّمَا يَقُولُ مَا لَا تَقْبَلُهُ الْعُقُولُ, *perhaps he may say something that our understandings cannot receive (that we cannot admit)*.

Rem. c. رُبُّ is the accusative of the substantive رُبٌّ, Heb. רַב, *multitude, quantity*, dependent upon the interjection يَا (§. 38, 1, b), which is generally understood, though sometimes expressed; as: يَا رُبُّ خَالٍ لِي أَغْرَّ أَبْلَجًا, *many a maternal uncle have I, noble and illustrious* (أَبْلَجًا in rhyme for أَبْلَجَ); مَاوِي يَا رُبَّمَا غَارَةٌ; (أَبْلَجَ); شَعْوَاءَ كَاللَّدَعَةِ بِالْيَيْسَمِ, *Māviya, many a far extending raid is like a burn with the branding iron*. Together with its genitive it has the value of a whole clause, to the indefinite noun in which there is added a صِفَةٌ, that is to say, an adjective or a clause taking the place of an adjective. This صِفَةٌ the grammarians call جَوَابُ رُبِّ, *the answer to rubba, what corresponds to rubba*. — It is curious to note that رُبُّ has passed, like the German *manch*, Fr. *maint*, and Eng. *many a*, from its original signification of *multitude*, into one that is almost the opposite, viz. *not a great many*. The same remark applies to رُبَّمَا and the Germ. *vielleicht, perhaps*.

85. In consequence of the elision of رُبُّ, we frequently find the indefinite genitive alone after the conjunction

وَ (وَأَوْ رُبًّا), the *nāw* of *rubba*, equivalent in meaning to *rubba*); as: وَكَأْسٍ شَرِبْتُ, many a cup have I quaffed; وَأَرَاكِي صَرَبَتْ سَمَاةً فَوْقَنَا, many an *arāka*-tree formed a roof over us. — The same is the case, though rarely, after فِ, and still more rarely after بَدَل; as: فَمِثْلِكَ حُبَلِي قَدْ طَرَفْتُ وَمَرْضِعٌ وَبَدَلٌ, many a one like thee have I visited by night, pregnant and nursing a child; بَدَلٌ بَلَدٍ مَلَأَ الْفِجَاجَ قَتَمَةً, nay, there is many a town, the dust of which fills the wide roads (قَتَمَةً in rhyme for قَتَمَةً). Occasionally even these particles are omitted, and the genitive alone appears; as: رَسَمَ دَارٍ رَقَّتْ فِي طَلَلِهِ, many a deserted abode, amid the ruins of which I have stood (طَلَلِهِ in rhyme for طَلَلِهِ).

86. With the genitive are also construed verbal adjectives expressing the superlative, whether of the common form أَفْعَلٌ (vol. I. §. 234), or of any other form, such as فَعْلٌ (e. g. خَيْرٌ, شَرٌّ); as: أَعْلَمُ الْفَلَسِيفَةِ, the most learned of the philosophers; خَيْرُ الْبَرِيَّةِ, the best of created things. Here the genitive designates the whole, out of which some one or something is brought conspicuously forward as its most remarkable part. As أَفْعَلٌ and فَعْلٌ are in this construction definite substantives, and not adjectives (see §. 75, rem.), they do not conform in gender and number to the object or objects referred to; so that خَيْرُ الْبَرِيَّةِ or أَفْضَلُ الْقَوْمِ may be said of a single man or woman, or of two or more persons of either sex. — To indicate that an object is the greatest or most distinguished of its kind, the

substantive is often repeated in the form of the definite genitive plural; as: *أَمِيرُ الْأُمَرَاءِ*, the *emir of the emirs*, i. e. the chief *emir*; *قَاضِي الْقَضَاةِ*, the chief judge; *طَلْحَةُ الطَّلْحَاتِ*, the noblest of those who bear the name of *Talha*. — To show that an object possesses the highest degree of a quality, the adjective that designates that quality is construed with the genitive plural of the substantive, and being then virtually a substantive need not vary with the gender and number of the object spoken of; as: *نَفِيسُ الْجَوَاهِرِ*, the choicest gems (lit. the choice of gems); *سَابِغُ التَّعَمِّ* or *سَوَابِغُ التَّعَمِّ*, the most ample favours.

Rem. a. Compare, in Hebrew, such constructions as *קָזַן בְּנָיו*, the youngest of his sons, *קֹדֶשׁ קְדוֹשִׁים* the holy of holies (i. e. the holiest place of all). See Gesenius' Gr. §. 117, 2.

Rem. b. The numeral adjective *أَوَّلٌ*, first, being strictly a superlative, is also construed with the genitive; as: *أَوَّلُهُمْ*, the first of them; *أَوَّلُ يَوْمٍ*, the first day, = *الْيَوْمُ الْأَوَّلُ*; but this construction is not extended in classical Arabic to the other ordinal numbers (vol. I. §. 328), which are *nomina agentis* from transitive verbs (see §. 109), though later writers not unfrequently use them in this way; as *الْمَرَّةَ الثَّانِيَةَ*, for the second time, = *ثَانِي مَرَّةً*.

Rem. c. In such phrases as *عَزِيزُ كِتَابِكُمْ*, your honoured letter, the genitive does not designate the whole, of which the *الْمَصَافُ* is a part, but it is (as in *نَهْرُ الْأُرْدُنِّ*, the river Jordan) merely explicative (see §. 95); so that *عَزِيزُ كِتَابِكُمْ* = *كِتَابُكُمْ الْعَزِيزُ* = *الْعَزِيزُ الَّذِي هُوَ كِتَابُكُمْ*.

87. The interrogative pronoun **أَيُّ**, fem. **أَيَّةٌ** (vol. I. §§. 349, 353), is construed with the genitive, definite or indefinite; as: **أَيُّ رَجُلٍ**, *which man?* **أَيُّ الرِّجَالِ**, *which of the men?* In the former case the annexation is explicative, in the latter partitive.

88. The genitive of a verbal noun is not unfrequently resolved into a clause consisting of **أَنَّ** or **مَا** and a finite form of the verb; as: **وَقَتَ أَنْ اسْتَتَرَ**, *at the time he hid himself*, = **وَقَتَ اسْتَتَارَهُ**, *at the time of his hiding himself*; **وَإِنَّمَا سَمِيَ طَالِبُ الْعِلْمِ مَا تَقُولُ لِكثْرَةٍ مَا يَقُولُونَ فِي الزَّمَانِ الْأَوَّلِ مَا تَقُولُ فِي هَذِهِ الْمَسْئَلَةِ**, *the student of science was named Mā-takūlu (what do you say?) for no other reason than that, in the olden time, they used constantly to say, What do you say (mā takūlu) about this question (لِكثْرَةٍ قَوْلِهِمْ = لِكثْرَةٍ مَا يَقُولُونَ)*? In the same way, a verbal or nominal clause is often found as the **الْمُضَافُ إِلَيْهِ** or genitive after substantives, especially those denoting time or portions of time. See §. 78.

89. Adjectives, *nomina agentis*, and *nomina patientis*, may take after them a restrictive or limitative genitive; as: **حَسَنُ الْوَجْهِ**, *handsome of face*; **طَاهِرُ الْقَلْبِ**, *pure of heart*; **شَدِيدُ الْحَرَارَةِ**, *very warm*; **مُسْتَجَابُ الدُّعَاءِ**, *one whose prayers are answered*; **صَرِيحُ الْكَأْسِ**, *smitten down by the wine-cup, intoxicated* (compare **וַיִּשְׁכַּח**, Isaiah 28, 1); **صَرِيحُ الْغَوَايِ**, *smitten by (enamoured of) the fair sex*; **كُلُّ هَدْيٍ بَالِغِ الْكَعْبَةِ**, *every soul shall taste death*;

a victim that arrives at the Kāba (بَلَغَ is construed with the accusative of the object reached). Compare in Latin *aeger animi, integer vitae scelerisque purus*, &c. This annexation is an improper one (§. 75, rem.), standing in place either of a tēmyīz-accusative (§. 44, 5) or an accusative of the object. Hence the genitive, though always defined by the article, exercises no defining influence upon the governing word, any more than the accusative which it represents; and consequently, if we wish to define the governing word, we must prefix to it the article; as: *الْبَاقِيُونَ الصَّلَاةَ*, *those who perform the prayer*; *الرَّاسُ الْجَانِي*, *he who smites the head of the sinner*; *مُحَمَّدٌ الْحَسَنُ الْوَجْهَ*, *Mohammed, the handsome of face*; *الْمُبْدِيُّكَ*, *he who created thee*; *اللَّائِي*, *he who rebukes me* (compare *הַמְבִיאוֹתָי*, Isaiah 9, 12).

Rem. a. The same construction is usual in Hebrew; Gesenius' Gr. §. 110, 2.

Rem. b. Observe, however, that the annexation may in many of these cases be a proper one, either of a partitive or an explicative character. For example, *حَسَنُ الْوَجْهِ* may mean *the handsome (part) of the face*, or even *the handsome face*; *مُسْتَجَابُ الدُّعَاءِ*, *that part of the prayer that has been answered*; *شَدِيدُ الْحَرَارَةِ*, *the intensest portion of the heat* (compare §. 86, with rem. b, and §. 95). In this case the article can, of course, never be prefixed to the *المُضَافُ*.

90. No word can be interposed between the status

constructus and the genitive, and consequently an adjective that qualifies the former must be placed after the latter; as: *يَدُهُ الْيُمْنَى*, *the glorious book of God*; *كِتَابُ اللَّهِ الْعَزِيزُ*, *his right hand*. Exceptions to this rule are very rare, and found almost exclusively in the poets, who sometimes take the liberty of interposing an oath or some other word. For example, in prose: *فَلَا تَحْسِبَنَّ أَنَّ اللَّهَ مُخْلِفٌ وَعْدُهُ رُسُلِهِ*, *do not then think that God will fail to keep his promise to his apostles* (ël-Kor'ân, ch. 14, v. 48, according to one reading); *وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلُ أَوْلَادِهِمْ شُرَكَائِهِمْ*, *and in like manner the killing of their children by their companions was made to seem good to many of the polytheists* (ël-Kor. ch. 6, v. 138, according to one reading); *هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي*, *do you not leave me my companion?* (words of the Prophet, reported by 'Abū 'd-Dardā); *تَرَكَ يَوْمًا نَفْسِكَ وَهَوَاهَا سَعَى لَهَا فِي رَدَاهَا*, *to let your soul alone one day with its lust is an effort towards its destruction*; *إِنَّ الشَّاةَ تَسْمَعُ صَوْتَ وَاللَّهِ رَبِّهِ*, *the sheep hears the voice, by God, of its master*. Again, in poetry: *كَمَا حَطَّ الْكِتَابُ بِكَفِّ يَوْمًا يَهُودِيٍّ يُقَارِبُ أَوْ يُزِيدُ فَرَجَتْهَا بِبِرْجَةٍ رَجَّ الْقُلُوصِ*, *as the book was written one day by the hand of a Jew, writing the lines nearer or farther from one another*; *أَبِي مَرَادَةَ*, *and I stabbed her with a short lance, as 'Abū Mezāda stabs a young camel* (مَرَادَةَ in rhyme for مَرَادَةَ); *وَسِرَاكَ مَا نِعُ فَضْلَهُ الْمُبْتَغَاةِ*, *whilst others than you withhold their benefits from the needy*; *وَقَاتِي كَعْبُ بُجَيْرٍ مُنْقِدٌ*, *agreement with*

Buḡèir saves thee, Kāb, from speedy destruction and from remaining for ever in hell (for **وَفَاتُ بَجِيْرًا يَا كَعْبُ**);
وَلَيْتَن حَلَفْتُ عَلَى يَدَيْكَ لِأَحْلِفَن بِيَيْنِ أَصْدَقَ مِنْ يَمِينِكَ مُقْسِمٍ,
and verily, if I swear before thee, I swear with the oath of a swearer that is more truthful than thy oath (for **بِيَيْنِ مُقْسِمٍ أَصْدَقَ مِنْ يَمِينِكَ**). In these examples, with the exception of the last, we find the word interposed to be either an oath, an objective complement of the **الْمَضَى**, an adverbial accusative of time, or a vocative.

Rem. This rule applies equally to the other Shemitic languages.

Examples of somewhat similar exceptions in Hebrew are: 2 Sam. 1, 9, **בָּל-עוֹד נִפְשִׁי בִּי**; Hos. 14, 3, **בְּלֹתֶי שָׁאן עֹן**; Ps. 5, 10, **אֵין אֶבֶן שְׁלֹמֹה**; Ps. 6, 6, **בְּפִי הוּ נְבוּנָה**; 1 Kings, 6, 7, **אֶבֶן שְׁלֹמֹה**; Ps. 68, 22, **קִרְקַר יִשְׁעָר מִחֶרְלֵף בְּאֶשְׁמִי**.

91. The relative adjectives ending in **ي** (vol. I. §. 249), because standing to some extent in the place of a genitive, admit of a genitive in apposition to them; as: **رَأَيْتُ التَّيْمِيَّ تَيْمٍ عَدِيٍّ**, *I saw the Tèimī, (namely) of (the tribe of) Tèim (bin) 'Adī*, = **رَأَيْتُ الرَّجُلَ مِنْ تَيْمٍ تَيْمٍ عَدِيٍّ**; **يَقُولُ عَبْدُ اللَّهِ بْنِ الرَّبِيعِ الْأَسَدِيُّ أَسَدٌ حُرَيْمَةٌ**, *says 'Abdu 'llāh bin 'ez-Zèbir 'el-'Asedi, of (the tribe of) 'Ased (bin) 'Hozèima*.

92. In the proper annexation, if the second noun be indefinite, the first is so too; but if the second be definite, so is the first likewise. For example, **بِنْتُ مَلِكٍ** is *a daughter of a king, a king's daughter, a princess*, Fr. *une fille de roi*, Germ. *eine Königstochter*; but **بِنْتُ الْمَلِكِ**

is *the daughter of the king, the king's daughter*, Fr. *la fille du roi*, Germ. *die Tochter des Königs* (either his only daughter or that daughter of his who has been already spoken of). — If we wish the first noun to remain indefinite, whilst the second is definite, we must substitute for the annexation the construction with the preposition لِ (§ 54, 2, rem. c); e. g. *بِنْتُ لِلْمَلِكِ*, *a daughter of the king*; *مَاتَ لِي أَخٌ*, *a brother of mine is dead* (whereas *مَاتَ أَخِي* would mean *my brother is dead*, that is to say, either *my only brother* or *that one of my brothers of whom we have been speaking*). — There are some nouns, however, of a wide and general signification, that may remain indefinite even when followed by a definite genitive; for instance, *بَعْضُ الْفُقَرَاءِ*, *something like it*; *بَعْضُ الْمَغَائِرِ*, *some poor people*; *بَعْضُ الْمَغَائِرِ*, *a cave*.

Rem. a. On the corresponding Hebrew construction, see Gesenius' Gr. §. 109, 1, and §. 113, 2.

Rem. b. In such phrases as *أَمْرٌ آخِرَةٌ وَدُنْيَا*, *a matter of this life and the life to come*, the indefinite *مُضَافٌ إِلَيْهِ* shows that the *مُضَافٌ* is to be regarded as a single part, *some one matter* &c. In these cases the genitive may even be *virtually* definite, but nevertheless it does not take the article, in order to preserve the governing word from becoming definite; *أَمْرٌ آخِرَةٌ وَدُنْيَا* is in fact equivalent in meaning to *أَمْرٌ مِنَ الْأَخِرَةِ وَالْأَخِرَةِ وَالدُّنْيَا*. The same remark applies to those indefinite annexations which supply the place of our compound nouns or adjectives; e. g. *قَصْرٌ مَلِكٍ*,

a royal castle, is nearly the same as قَصْرٌ مِّنْ قُصُورِ الْمَلِكِ.

93. Nouns of the forms أَفْعَلُ, فَعْلٌ, &c., used as superlatives (see §. 86), are construed as substantives in the singular masculine with the genitive of the word denoting the objects among which the one spoken of is pre eminent. The genitive is at times indefinite and explicative, at times definite and partitive. Examples of the indefinite genitive: هُوَ أَفْضَلُ رَجُلٍ, *he is a most excellent man*; هِيَ أَفْضَلُ أَمْرَأَةٍ, *she is a most excellent woman*; هُمَا أَفْضَلُ رَجُلَيْنِ, *they are two most excellent men*; هُنَّ أَفْضَلُ نِسَاءٍ, *they are most excellent women*; اللَّهُ خَيْرُ حَافِظٍ, *God is the best preserver*; كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ, *ye are the best nation that has been created for mankind*; الْفِقْهُ أَفْضَلُ قَائِدٍ إِلَى الْبِرِّ, *learning is the best guide to piety, and walks in the straightest of paths*; وَاصِدٌ قَاصِدٍ, *and walks in the straightest of paths*; وَصَفَ الْيَهُودَ بِالْبُخْلِ وَالْحَسَدِ وَهَمَّا, *he described the Jews as being avaricious and envious, two very bad qualities*. Examples of the definite genitive: هِيَ أَفْضَلُ النِّسَاءِ, *she is the best of the women*; هُمَا أَفْضَلُ الْقَوْمِ, *these two are the two best of the tribe*; أَنْتُمَا أَصْدَقُ الصَّادِقِينَ, *you two are the most truthful of the truthful*; لَتَجِدَنَّاهُمْ أَحْرَصَ النَّاسِ عَلَى الْحَيَاةِ الدُّنْيَا, *verity thou wilt find them the greediest of men after this present life*; خَيْرُ الْأُمُورِ أَوْسَاطُهَا, *the best of things are the mediums (or means between two extremes)*; هَرُّ النَّاسِ مَنِّ

يَذْهَبُ بِدِينِهِ لِذِينِ غَيْرِهِ, *the worst of men is he who changes his religion for that of others*; أَفْضَلُ الْأَوْقَاتِ شَرْخُ الشَّبَابِ وَرَوْتُ النَّحْرِ, *the best of times are early youth and early morning*. Compare in general §. 86. Here must also be mentioned the indefinite genitive after أَوَّلٌ, *first*, and آخِرٌ, *last*, these words being (as already remarked in reference to the former, §. 86, rem. a) really superlatives: e. g. أَوَّلُ بَيْتٍ وُضِعَ لِلْإِنْسَانِ, *the first house (temple) that was founded for mankind*; مَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ, *a mosque founded upon the fear of God from the first day (of its existence)*; عَنْ أَبِي عَبَّاسٍ أَنَّهَا آخِرُ آيَةٍ; نَزَلَ بِهَا جِبْرِيلُ, *(it is stated) on the authority of Abū Abbās that this is the last verse (of the Kor'an) that was revealed by Gabriel*. Instead of أَوَّلُ يَوْمٍ it is however very usual to say أَلْيَوْمِ الْأَوَّلِ. — On the construction of a positive adjective, used substantively, with a definite or indefinite genitive, see §. 78 (at the end) and §. 86, rem. b.

Rem. a. If the genitive be definite, the governing adjective may, according to some grammarians, agree in gender and number with the object or objects spoken of; as: هِيَ فُضِّلَى النِّسَاءِ: *she is the best of the women*; هُمَا أَفْضَلَا الْقَوْمِ, *these two are the two best of the tribe*; هُمْ أَفْضَلُ الْقَوْمِ or هُمْ أَفْضَلُو الْقَوْمِ, *they are the best of the tribe*; أَحْسِنُكُمْ أَخْلَاقًا, *the best of you in moral character* (words of the Prophet).

Rem. b. In such constructions as أَوَّلُ يَوْمٍ, أَفْضَلُ رَجُلٍ,

عَزِيزُ كِتَابِكُمْ, عَاجِلُ طَعْنَةٍ, شَرُّ خَصَلَتَيْنِ, خَيْرُ أُمَّةٍ,

the genitive is explicative (as in مَدِينَةٌ بَغْدَادٌ, §. 95), and not, as might at first sight appear, a substitute for a *təmyiz*-accusative (§. 44, 5). أَفْضَلُ رَجُلٍ is not = أَفْضَلُ رَجُلًا, *most excellent as a man* (*très distingué en tant qu'homme*); for we cannot say هُمَا أَفْضَلَا الرَّجُلِ, as we say هُمَا طَوِيلَا الْحَيَّةِ, *they are both long of beard*, instead of هُمَا طَوِيلَانِ لِحْيَةً, but, on the contrary, we must say هُمَا أَفْضَلُ رَجُلَيْنِ.

94. The substantive that denotes the material of which anything is made, is put in the genitive, definite, or indefinite, after the substantive designating the thing; as: ثَوْبٌ حَرِيرٍ, *a silk dress*; صَنَمٌ الذَّهَبِ, *the golden image* (see §§. 76, 77, 80 and 92). Frequently, however, — and this is the older construction, — the substantive denoting the material is put in apposition to the object as a determinative of kind (بَيَانٌ), both being either definite or indefinite. For example: الصَّنَمُ الذَّهَبِ, *the golden image* (not الصَّنَمُ الذَّهَبِ); الصُّلْبَانُ الخَشْبِ, *the silver cup*; الصُّلْبَانُ الخَشْبِ, *the wooden crosses*; عَجَلًا جَسَدًا, *a calf of yellow gold*; اِحْمِلْ إِلَيْهِ دِرْعِي الْحَدِيدِ, *carry to him my iron coat of mail*; وَنَزَعَ مَا كَانَ عَلَيْهِمْ مِنَ الثِّيَابِ الْحَرِيرِ وَالْبَسَهُمْ ثِيَابًا مِنْ الشَّعْرِ, *and he stripped off the silken garments they had on, and clothed them in garments of hair*; الْفِرَاءُ الْبُرْطَاسِيُّ, *mantles of Burtāsī* (i. e. of fur from the country of the Burtās); الثِّيَابُ الْعَتَابِيُّ, *robes of (the stuff called) 'el-*

'*Attabi* (manufactured in *العَتَابِيَّة*, one of the quarters of Bagdād); *الْكُسَى الدَّرَجِينِي*, *cloaks of (the stuff called) 'ed-Darġinī* (manufactured in Dargīn in North Africa).

Rem. *a.* Different from the above are such constructions as: *رَطْلٌ زَيْتٌ*, *a pound of olive oil*; *الْبَيْتُ الْحَرَامُ*, *the sacred house (temple)*; *الْكَعْبَةُ الْحَرَامُ*, *the holy Ka'ba*; *الْأَشْهُرُ الْحُرُمُ*, *the sacred months*. In the first of these, *زَيْتٌ* is not a *بَيَانٌ*, but a *بَدَلٌ* or permutative, instead of which we may employ a *tamyiz*-accusative (*رَطْلٌ زَيْتًا*) or a genitive (*رَطْلٌ زَيْتٍ*); in the others, *حَرَامٌ*, plur. *حُرُمٌ*, is an adjective of both genders (originally an infinitive)

Rem. *b.* Similarly, in Hebrew and Syriac, *הַפָּקֶר הַזָּהָבִי*, *the brazen oxen* (2 Kings, 16, 17), *دِينَارٌ ذَهَبِيٌّ*, *a golden dinār*. See Gesenius' Gr. §. 108, 2, *c*, as compared with §. 104, 1.

95. The genitive construction is also often extended in Arabic to things that are identical, the second of which ought strictly to be in apposition to the first. This remark applies:

1. To nicknames in connection with the names of persons; as: *سَعِيدٌ كُرْزٌ*, *Sā'id (nicknamed) Wallet*, = *سَعِيدٌ الَّذِي هُوَ كُرْزٌ*.

Rem. Some grammarians admit the apposition *سَعِيدٌ كُرْزٌ* as correct. In case of either word, or both, being compounds (as *أَنْفُ النَّاقَةِ* or *عَبْدُ اللَّهِ*, *camel's nose*), the genitive construction is of course impossible, and they must be put in apposition to one another; as: *سَعِيدٌ أَنْفُ النَّاقَةِ* or *عَبْدُ اللَّهِ كُرْزٌ*. Some, however, allow the nickname to be put in the accusative, when the name is in the nominative; in the nominative, when the

name is in the accusative; and in either case, when the name is in the genitive; as: هَذَا سَعِيدٌ أَنْفُ النَّاقَةِ (scil. أَعْنَى, *I mean*);

مَرَرْتُ بِسَعِيدٍ; رَأَيْتُ سَعِيدًا أَنْفُ النَّاقَةِ (scil. الَّذِي هُوَ);

أَنْفُ (أَنْفِ) النَّاقَةِ.

2. To the names of town, rivers, mountains, &c., when preceded by the words for *town, river, &c.*; as: مَدِينَةُ بَغْدَادَ, *the city of Bagdād* (= مَدِينَةُ الَّتِي هِيَ بَغْدَادُ); نَهْرُ الْفُرَاتِ, *the river Euphrates*; طُورُ سَيْنِينَ, *mount Sinai*.

Rem. Compare in Hebrew נְהַר פְּרָת, *the river Euphrates*, Gesenius' Gr. §. 112, 3; as well as the Latin *fluvius Rheni*, Fr. *la ville de . . .*, and our own *the city of . . .*

3. To words, regarded merely as such, and governed by a word signifying *word*, such as كَلِمَةً or لَفْظًا; e. g. كَلِمَةٌ كَانَتْ, *the word kāna* (see §. 78).

4. To nouns governed by other nouns, when the governing word signifies something to which the object designated by the governed word is similar; as: لُجَيْنُ الْمَاءِ, *the silvery water* (lit. *the silver of the water*), = الْحَجِينُ الَّذِي هُوَ. Here the مُضَافٌ إِلَيْهِ is the *primum comparationis*, and the مُضَافٌ the *secundum comparationis*.

5. To adjectives defined by the article in connection with substantives not so defined; as: بَيْتُ الْمَقَدَّسِ, *the Holy Temple* (i. e. *Jerusalem*), = الْبَيْتُ الَّذِي هُوَ, or, shortly, الْبَيْتُ الْمَقَدَّسُ; بَابُ الصَّغِيرِ, *the little*

gate (as a name), - **الْبَابُ الصَّغِيرُ**; **رَبِيعُ الْأَوَّلِ**, the first *Rabi*, and **رَبِيعُ الْآخِرِ**, the last (second) *Rabi* (names of months); **عَامُ الْأَوَّلِ**, last year. In these and similar annexations some grammarians see an **إِضَافَةٌ الْمَوْصُوفِ إِلَى الصِّفَةِ**, or annexation of the thing described to the descriptive epithet, i. e. of the substantive to the adjective; but as such an annexation is impossible (see §. 78), those grammarians are correct, who regard the adjective as having been raised to the level of a substantive. Strictly speaking, **بَيْتُ الْمُقَدَّسِ** means the house of the holy place (taking **مُقَدَّسٌ**, if we like, as the *nomen loci* from **قَدَّسَ**, to sanctify, vol. I. §. 227); **رَبِيعُ الْأَوَّلِ**, the *Rabi* of the first place, first in order; &c. On the other hand, in **صَلَاةُ الْأَوَّلَى** the annexation is an ordinary, proper one (**إِضَافَةٌ حَقِيقِيَّةٌ**), the word **سَاعَةٌ**, hour, being understood; **صَلَاةُ الْأَوَّلَى** = **صَلَاةُ السَّاعَةِ الْأَوَّلَى**, i. e. **الصَّلَاةُ فِي السَّاعَةِ الْأَوَّلَى** (see §. 77). Here too the constructions, **عَازِلُ طَعْنَةٍ**, **أَفْضَلُ رَجُلٍ**, **عَزِيزُ كِتَابِكُمْ**, &c., find a place (see §. 78, at the end, §. 86, rem. b, and §. 93).

Rem. This sort of annexation is called by the Arabs **إِضَافَةُ التَّفْسِيرِ** or **الإِضَافَةُ التَّفْسِيرِيَّةُ**, the interpretative annexation, as also **إِضَافَةُ الْبَيَانِ** or **الإِضَافَةُ الْبَيَانِيَّةُ**, the explicative annexation. The special sort mentioned in no. 4 is named **إِضَافَةُ التَّشْبِيهِ**, the comparative annexation.

3. The Numerals.

96. We have already mentioned, in vol. I. §. 319—321, that the cardinal numbers from 3 to 10, when placed in apposition to the things numbered, agree with them in case, and when placed in annexation before them, govern the genitive plural; as: *سِتَّةَ رِجَالٍ*, *six men*; *ثَلَاثًا*, *we three* (women); *أَرْبَعَتَهُمْ*, *the four of them* (men). The genitive must, in every possible case, be that of the *broken* plural (vol. I. §. 300, *b*, and §§. 304—305); and if the substantive has a *جَمْعُ الْقِلَّةِ* as well as a *جَمْعُ الْكَثْرَةِ* (vol. I. §. 307), the former should be preferred; e. g. *ثَلَاثَةُ أَفْنَسٍ*, *three fêls* (a copper coin), not *ثَلَاثَةُ فُلُوسٍ*. — They are very rarely construed with the accusative *لِلتَّمْيِيزِ* (§. 44, 5); as *خَمْسَةُ أَثْوَابًا* instead of *خَمْسَةَ أَثْوَابٍ*, *five dresses*.

Rem. See Gesenius' Heb. Gr. §. 118, 1, 2. The construction with the accus., which is so rare in Arabic, is common in Hebrew.

97. *اِثْنَانِ*, fem. *اِثْنَتَانِ* or *ثِنْتَانِ*, is not unfrequently placed, as an adjective, after a noun in the dual, to express the idea of duality more strongly; as: *لَا تَتَّخِذُوا* *فَأَسْلُكُ* *إِلَهَيْنِ اِثْنَيْنِ*, *do not take unto yourselves two gods*; *فِيهَا مِنْ كُلِّ زَوْجَيْنِ اِثْنَيْنِ*, *bring into it (the ark) of every (species of animals) a pair (lit. two individuals male and female)*; *وَالَّذِي جَعَلَ لَهُ صَلَاحُ الدِّينِ بَدَلًا مِنْ مَكْسِ الْحَاجِّ أَلْفَا دِينَارٍ اِثْنَانِ*, *what Salâh'o'd-dîn has assigned him in lieu of the*

tax levied on the pilgrims is 2000 dinārs; نَازِلِينَ مُنْذُ شَهْرَيْنِ اثْنَيْنِ, dwelling (in it) for the last two months; عَلَى مِيلَيْنِ اثْنَيْنِ مِنْهَا, at a distance of two miles from it. It is very rarely prefixed to the things numbered, and then requires the genitive singular; as: *إِثْنَتَا حَنْطَلٍ, two colocyath gourds, = حَبَّتَا حَنْطَلٍ (حَبَّةٌ, grain, berry, being used, like the Persian دانه, dāna, in counting fruit). See vol. I. §. 321, rem. c.*

98. When the numeral is followed, not by the noun expressing the things numbered, but by a collective designating the whole species or genus, the relation between it and the collective is indicated, not by the simple genitive, but by the preposition *مِنْ*; as: *أَرْبَعَةٌ مِنَ الطَّيْرِ, four birds, = أَرْبَعَةٌ طُيُورٍ مِنَ الطَّيْرِ, nine of the people, = تِسْعَةٌ أَشْخِصٍ مِنَ الرَّهْطِ.* Sometimes, however, the collective is put in the genitive singular; as: *وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ, there were in the city nine persons; وَفِيهِمْ أَرْبَعَةٌ نَفَرٍ, and they were four in number.*

99. The cardinal numbers from 11 to 99 take, as already mentioned (§. 44, 5, rem. *b*, and vol. I. §. 323, rem. *b*), the objects numbered in the accusative singular; as: *ثَلَاثَةَ عَشَرَ رَجُلًا, thirteen men; تِسْعَ عَشْرَةَ أَمْرًا, nineteen women; ثَلَاثَةً وَسَبْعُونَ رَجُلًا, seventy-three men; تِسْعَ وَتِسْعُونَ نَجْمًا, ninety-nine sheep.* They are very rarely followed by the accusative plural; as: *وَقَطَعْنَا مِنْ أَثْنَتَى عَشْرَةَ أَسْبَاطًا أُمًّا, and they were four in number.*

and we divided them into twelve tribes (or) nations. — As to gender, the *tens* (عَشْرُونَ, &c.) are both masculine and feminine, but the *units* must conform to the gender of the noun denoting the things numbered; as: أَحَدَ عَشَرَ كَوْكَبًا, *eleven stars*; خَمْسٌ وَأَرْبَعُونَ نَاقَةً, *forty-five she-camels*.

Rem. Compare, for the Hebrew, Gesenius' Gr. §. 118, 2, along with the remark.

100. If an adjective be appended to the noun denoting the things numbered, after any numeral between 11 and 99, the adjective may agree either grammatically with the noun, or logically with the cardinal number; as: عِشْرُونَ دِينَارًا نَاصِرِيًّا, *twenty dinārs of 'el-Mèlik 'en-Nāsir* (where عِشْرُونَ agrees grammatically with دِينَارًا, accus. sing. masc.), or عِشْرُونَ دِينَارًا نَاصِرِيَّةً (where نَاصِرِيَّةً agrees logically with عِشْرُونَ, as representing the broken plural دَنَائِيرُ, which requires an adjective in the sing. fem.).

101. When the object numbered has been already spoken of, the cardinal numbers from 20 to 90 (*tens*) may be construed, like substantives, with the genitive; as: عِشْرُو زَيْدٍ, *Zèid's twenty* (camels); ثَلَاثُونَ, *your thirty* (servants). Compare §. 108.

102. The cardinal numbers from 11 to 19 may also be construed in the same way with the genitive of the possessor (except اِثْنَا عَشَرَ and its fem.). In this case they remain, according to most grammarians, indeclinable, as

خَمْسَةَ عَشْرَكَ, fem. *خَمْسَ عَشْرَتِكَ*, *thy fifteen* (nom., gen., acc.). According to others, the *عَجَزُ* or latter part of the compound is declined; as: *خَمْسَةَ عَشْرِكَ*, gen. *خَمْسَةَ عَشْرِكَ*, acc. *خَمْسَةَ عَشْرِكَ*. Others still admit the declinability of the *صَدْرُ* or former part of the compound, and put the *عَجَزُ* or latter part in the genitive; as: *خَمْسَةُ عَشْرِكَ*, gen. *خَمْسَةُ عَشْرِكَ*, acc. *خَمْسَةَ عَشْرِكَ*.

103 The cardinal numbers *مِائَةٌ*, *a hundred*, and *أَلْفٌ*, *a thousand*, and their compounds, are construed with the genitive singular of the noun denoting the objects numbered; as: *مِائَةُ رَجُلٍ*, 100 *men*; *مِائَتَا جِمَارٍ*, 200 *asses*; *أَلْفَا كِتَابٍ*, 1000 *books*; *أَلْفُ مَدِينَةٍ*, 1000 *cities*; *أَلْفَا كِتَابٍ*, 2000 *books*; *أَحَدَ عَشَرَ أَلْفَ دِينَارٍ*, 10,000 *dinārs*; *ثَلَاثُمِائَةَ أَلْفِ رَجُلٍ*, 300,000 *men*.

104. If a sum be composed of several numerals of different kinds, the noun denoting the things numbered falls under the government of the last numeral; as: *بَيْنَ الْهَجْرَةِ وَبَيْنَ آدَمَ عَلَى مُقْتَضَى التَّوْرَةِ الْعِبْرَانِيَّةِ أَرْبَعَةُ آلَافٍ وَسَبْعُ مِائَةٍ وَوَاحِدِي وَأَرْبَعُونَ سَنَةً*, *between the Hīgra and Adam, according to the Hebrew Pentateuch, there are 4741 years*; *بَيْنَ تَبَلُّبِ الْأَلْسُنِ وَبَيْنَ الْهَجْرَةِ عَلَى* *أَخْتِيارِ الْمُؤَرِّخِينَ ثَلَاثَةُ آلَافٍ وَثَلَاثُمِائَةٍ وَأَرْبَعِ سِنِينَ*, *between the confusion of tongues and the Hīgra, there are, according to the assumption of the chronologists, 3304 years*. The substantive may also, however, be repeated after each

numeral; as: *الْغَرَبِيَّةُ غَيْرُهَا أَلْفَا أَلْفِ دِينَارٍ وَمِائَةٌ أَلْفِ دِينَارٍ*, *the revenue of (the province of) el-Garbiya (in Lower Egypt) is 2,144,080 military dinars*. In large amounts, consisting of millions, hundreds of thousands and thousands, the word *أَلْفٌ* must be repeated after each numeral; as: *جُمْلَةُ ذَلِكَ تِسْعَةُ آلَافِ أَلْفٍ وَخَمْسُمِائَةِ أَلْفِ وَأَرْبَعَةٌ وَثَمَانُونَ أَلْفًا وَمِائَتَانِ وَأَرْبَعَةٌ وَسِتُّونَ دِينَارًا*, *the total of this amounts to 9,584,264 dinars*.

105. The higher cardinal numbers, as well as those from 3 to 10 (vol. I. §. 321), may be placed in apposition to the substantive denoting the objects numbered; as: *جَدَبَ الشَّبَكَةَ إِلَى الْأَرْضِ إِذْ هِيَ مُمْتَلِئَةٌ حَبْتَانًا كِبَارًا مِائَةً وَثَلَاثَةً وَخَمْسِينَ*, *he drew the net to land, and lo, it was full of large fishes, a hundred and fifty-three*; *كَانَتْ شُعُوبٌ*, *أَوْلَادِ نُوحٍ الثَّلَاثَةِ عِنْدَ تَبَلُّدِ الْأَلْسُنِ اثْنَيْنِ وَسَبْعِينَ شَعْبًا*, *the nations sprung from the three sons of Noah were, at the time of the confusion of tongues, seventy-two in number* (the substantive denoting the things numbered, *شَعْبٌ*, is repeated here, because the last numeral requires it in a form different in number and case from *شُعُوبٌ*).

Rem. See Gesenius' Hebrew Gr. §. 118, 1, 2.

106. As regards the agreement in gender between the cardinal numbers and the nouns denoting the objects numbered, the following rules hold.

1) The numeral agrees in gender with the *singular*

of the substantive denoting the things numbered; as: سَبْعٌ *seven years* (sing. سَنَةٌ, fem.), but سَبْعَةُ أَعْوَامٍ *id.* (sing. عَامٌ, masc.); ثَلَاثَةُ حَمَامَاتٍ *three baths* (sing. حَمَامٌ, masc.). This rule holds even when the substantive itself is suppressed; as: مِنْهُمْ مَا يَمْشِي عَلَى أَرْبَعٍ *among them are creatures that walk on four feet* (i. e. عَلَى أَرْبَعٍ أَرْجُلٍ, from رَجُلٌ, fem., *a foot*); يَا عَيْنِ بَيْكِ عِنْدَ كُلِّ صَبَاحٍ جُودِي *O eye of mine, weep every morning* (صَبَاحٍ in rhyme for صَبَاحٍ); يَا رُبْعَةَ عَلَى الْجَرَاحِ *shed copious tears over 't-Garrāh* (lit. *weep with the four channels for tears*, يَا رُبْعَةَ شُرُونٍ, from the sing. شَأْنٌ, masc., or *with the four corners of the eyes*, يَا رُبْعَةَ جَوَانِبِ الْعَيْنِ, from the sing. جَانِبٌ, masc. *a side*).

Rem. This rule is often disregarded by modern incorrect writers and copyists. See Gesenius' Heb. Gr. §. 95, 1, along with the note †.

2) The numeral follows the grammatical gender of the substantive, when the objects numbered are designated merely by a noun of a vague, general signification; e. g. ثَلَاثَةُ أَشْخِصٍ *three persons*, from شَخْصٌ, masc.; ثَلَاثُ أَعْيُنٍ *three individuals*, from عَيْنٌ, fem. But if another noun be annexed to this, which determines the real gender of the objects more precisely, the numeral agrees with the second noun; as: فَكَانَ حِجَّتِي دُونَ مَنْ كُنْتُ أَتَّقِي ثَلَاثَ شُخُوصٍ *and so my shield against those whom I feared was three persons, two girls and a young woman*

(مُعَصِّرٌ and كَاعِبٌ) are used only of women, vol. I. §. 297, rem. *b*; شُخْرُوصٌ is here employed by the poet, through the exigency of the metre, instead of أَشْخِصٌ, §. 96; مُعَصِّرٌ stands in rhyme for مُعَصِّرٌ. Again: فَإِنَّ كِلَابًا هَذِهِ عَشْرٌ (مُعَصِّرٌ). *this (tribe of) Kilāb has ten branches, but thou hast nought to do with its ten branches* (أَبْطُنٌ وَأَنْتَ بَرِيٌّ مِنْ قَبَائِلِهَا الْعَشْرُ أَبْطُنٌ is a plural of بَطْنٌ, vol. I. §. 304, rem. *c*, which is masc., but the numeral takes the gender of the feminine substantive قَبِيلَةٌ, which immediately follows in its plural form قَبَائِلٌ); and in the Kor'an, ch. 7, v 160, وَفَطَعْنَاكُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَّمًا, *and we divided them into twelve tribes (or) nations* (أَسْبَاطٌ is the plural of سِبْطٌ, masc., Heb. אֲשֵׁבֶטֶת, but the numeral agrees with أُمَّةٌ, which follows in the plural form أُمَّمٌ). Sometimes, however, the numeral agrees with the real gender of the objects numbered, even when the grammatical gender of the noun used is different; as: ثَلَاثَةُ أَنْفُسٍ, *three persons (of the male sex)*, where ثَلَاثَةٌ is masc., although نَفْسٌ is fem., because نَفْسٌ is here equivalent to رَجُلٌ.

3) If the substantive be suppressed, and its place be taken by an adjective or other word expressive of its quality, the numeral agrees in gender with the understood substantive; e. g. مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا, *he who has done a good thing, shall receive a tenfold recompense for it*, lit. *shall receive ten (good things) like it* (عَشْرٌ is

fem., because *مِثْلٌ*, plur. *أَمْثَالٌ*, though masc., is here only an epithet of *حَسَنَاتٌ* understood, the plur. of *حَسَنَةٌ*, which is fem.).

4) When the numeral is connected with the substantive by the preposition *مِنْ* (§. 98), it agrees in gender with the substantive; as; *أَرْبَعٌ مِنَ الْغَنَمِ*, *four sheep* (*غَنَمٌ* being fem., vol. I. §. 290, 1, e); *ثَلَاثَةٌ مِنَ الْبَطِّ*, *three ducks* (*بَطٌّ* being masc., vol. I. §. 292, 1). This is the case even when an epithet follows, that fixes the real gender of the objects numbered; as: *أَرْبَعٌ مِنَ الْغَنَمِ ذُكُورٌ*, *four sheep, males*; *ثَلَاثَةٌ مِنَ الْبَطِّ إِنَاثٌ*, *three ducks, females*. If, however, the epithet be placed between the numeral and the substantive, the numeral must agree in gender with the epithet; as: *ثَلَاثُ إِنَاثٍ مِنَ الْبَطِّ*, *أَرْبَعَةُ ذُكُورٍ مِنَ الْغَنَمِ*.

5) The numerals as abstract numbers are of the masculine gender; as: *الثَّلَاثَةُ نِصْفُ السِّتَةِ*, *three is the half of six*.

6) In the enumeration of several groups of objects of different genders, the following rules hold. — *a)* The numerals from 3 to 5, inclusive, must be repeated before each substantive, and vary in gender accordingly; as: *لِي خَمْسَةٌ أَعْبِدٍ وَخَمْسُ إِمَاءَ*, *I have five male and five female slaves*. *b)* From 6 to 10, inclusive, they are not repeated, and conform in gender to the nearest substantive; as: *لِي ثَمَانِيَةٌ أَعْبِدٍ وَإِمَاءَ*, *I have eight male and (eight) female slaves*, or, transposing the words, *لِي ثَمَانِي إِمَاءَ وَأَعْبِدٍ*.

c) The compound numerals, from 11 upwards, take the masculine form, when the following substantives designate rational beings; as: *عِنْدِي خَمْسَةَ عَشَرَ عَبْدًا وَجَارِيَةً*, *I have fifteen male and (fifteen) female slaves*, or, transposing the words, *عِنْدِي خَمْسَةَ عَشَرَ جَارِيَةً وَعَبْدًا*. But when the substantives designate irrational objects, the numerals take the gender of the nearest substantive; as: *عِنْدِي خَمْسَةَ عَشَرَ جَمَلًا وَنَاقَةً*, *I have fifteen male and (fifteen) female camels*, or, transposing the words, *عِنْدِي خَمْسَ عَشْرَةَ نَاقَةً وَجَمَلًا*. If, however, in the case of irrational objects, a vague, general expression, such as *مَا بَيْنَ* (§. 61), be interposed between the numeral and the things numbered, the numeral is always of the *feminine* gender; as: *عِنْدِي خَمْسَ عَشْرَةَ مَا بَيْنَ جَمَلٍ وَنَاقَةٍ*, *I possess fifteen camels, male and female*, or, transposing the words, *عِنْدِي خَمْسَ عَشْرَةَ مَا بَيْنَ نَاقَةٍ وَجَمَلٍ*.

107. The cardinal numbers become determined or definite in the same cases as substantives; viz.

1) When the numeral is used to express an abstract number, and hence contains the idea of genus; e. g. *الثَّلَاثَةُ نِصْفُ السِّتَّةِ*, *three (every three) is the half of six (every six)*. The article is here employed *لِلْجِنْسِ*, to indicate the genus.

2) When the objects numbered have already been mentioned, or are supposed to be well known; as: *فَرَجَعَ السَّبْعُونَ*, *and the seventy (disciples) returned with joy*; *وَقَدْ جَاوَزْتُ حُدَّ الْأَرْبَعِينَ*, *since I am already past forty*, scil. *سَنَةً*, *years* (observe *الْأَرْبَعِينَ* by poetic license for

(الْأَرْبَعِينَ). The article is here used *لِلْعَهْدِ*, to indicate previous knowledge.

3) When the numeral is in apposition, as an adjective, to a definite noun; as: *الرِّجَالُ الْخَمْسَةُ*, the five men (*οἱ ἄνδρες οἱ πέντε*, see vol. I. §. 321).

4) When the numerals, from 3 to 10, precede a definite noun in the construct state (see §. 92); as *ثَلَاثَةُ الرِّجَالِ*, the three men (lit. the triad of the men). Sometimes, however, the numeral too has the article; as: *الْخَمْسَةُ الْأَثْوَابِ*, the five dresses; *الثَّلَاثَةُ الْأَصْوَاتِ الْمَخْتَارَةِ*, the three selected airs or tunes. — According to the later and now (but without case-endings) usual construction, the article is dropped before the substantive and appears only prefixed to the numeral; as: *الثَّلَاثَةُ الرِّجَالِ*, instead of the older *الرِّجَالِ الثَّلَاثَةُ* or *ثَلَاثَةُ الرِّجَالِ*. — The same remarks apply to *مِائَةٌ* and *أَلْفٌ*, with their derivatives and compounds; e. g. *ثَلَاثُمِائَةٌ*, the 300 *ḍinārs*, but also *الثَّلَاثُمِائَةُ الدِّينَارِ*, and in modern Arabic *الثَّلَاثُمِائَةُ دِينَارٌ*. — Those numerals that take the objects numbered in the accusative singular, must have the article prefixed to them to render them definite; as: *التِّسْعُونَ رَجُلًا*, the 90 men; and in the case of a compound of tens and units, the article must be prefixed to both; as: *السَّبْعَةُ وَالسَّبْعُونَ حِمْلًا*, the 77 camels. The compound numbers from 11 to 19, however, according to the best grammarians, prefix the article to the unit alone, without

making any change in the termination; as: *الثَلَاثَةَ عَشَرَ جَمَلًا*,
the thirteen camels.

Rem. The peculiar construction of the numerals in modern Arabic, alluded to above, is analogous to that employed by the same dialect in such compounds as *الْمَاءُ الرَّوْدُ*, *rose-water*, instead of the classical *مَاءُ الرَّوْدِ*, or *الْحَصَّالْبَانُ*, *frankincense in grains*, instead of *حَصَا اللَّبَانِ*.

108. The ordinal numbers are often construed with the genitive, especially of the month (on the omission of the word for *day*, compare §. 101); as: *خَامِسَ عَشْرَهُمْ*, *the fifteenth of them*; *ثُمَّ سَارَ السُّلْطَانُ إِلَى عَزَازَ وَنَازَلَهَا ثَالِثَ ذِي الْقَعْدَةِ وَتَسَلَّمَهَا حَادِي عَشَرَ ذِي الْحِجَّةِ*, *next the sultan proceeded to 'Azāz, and laid siege to it on the third of Dū'l-Kāda, and took possession of it by capitulation on the eleventh of Dū'l-Hiġga*; *وَكَانَ ثَامِينَ عِشْرِي تَمُوزَ*, *and it was the twenty-eighth of Tēmūz* (in this example *ثَامِينَ* is in the construct state before *عِشْرِي*, lit. *the eighth of the twenties*, and so also in the following ones, in which, however, the modern form *عِشْرِينَ*, gen. *عِشْرِينَ*, acc. *عِشْرِينَ*, is used instead of the classical *عِشْرُو*, gen. and acc. *عِشْرِي*; just as in the noun we find *سِينِينَ* instead of *سِينُو* and *سِينِي*, from *سِينُونَ*, plur. of *سِنَّةٌ*, *a year*, vol. I. §. 302, rem. d); *هُوَ حَادِي عِشْرِينَ تَشْرِي*, *it is the twenty-first of Tisri*; *فِي ثَالِثِ عِشْرِينَ نُوْدَى بِالْقَاهِرَةِ*, *on the twenty-third of this (month) there was a proclamation made in 'el-Kāhira.*

109. An ordinal number is not unfrequently connected with the genitive either *a)* of its own cardinal, or *b)* of the cardinal that is one less than its own.

a) In the former case, the ordinal expresses *indefinitely* one of the individuals designated by the cardinal; as: لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ, *verily those are unbelievers who say, God is a third of three (is one of three)*; إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا اثْنَيْنِ, *when those, who were unbelievers, drove him forth a second of two (one of two, along with a single companion)*; خَرَجَ زَيْدٌ سَابِعَ سَبْعَةٍ, *Zèid went out a seventh of seven (with six companions)*. With the numerals from 11 to 19, we may either use the whole ordinal number, or suppress the second part of it, in which case the first part becomes declinable; as: ثَانِيًا اثْنَيْ عَشَرَ or ثَانِيًا عَشَرَ اثْنَيْ عَشَرَ, *a twelfth of twelve, fem. ثَانِيَةٌ اثْنَيْ عَشَرَ or ثَانِيَةٌ عَشَرَ اثْنَيْ عَشَرَ.*

b) In the latter case, the ordinals from third to ninth are in reality nomina agentis (compare §. 86, rem. *a)* from the verbs ثَلَّثَ, *to make (two) into three*, رَبَعَ, *to make (three) into four*, &c.; as: هُوَ ثَالِثٌ اثْنَيْنِ, *he makes a third*, lit. *he makes three of two*. Hence they may also be construed with the accusative; as: هُوَ رَابِعٌ ثَلَاثَةً, *he makes a fourth*, fem. هِيَ رَابِعَةٌ ثَلَاثًا. With the numerals from 11 to 19, we may in like manner say: هُوَ ثَالِثٌ عَشَرَ اثْنَيْ عَشَرَ, *he makes a thirteenth*; هِيَ رَابِعَةٌ عَشَرَ ثَلَاثَ عَشَرَ, *she makes a fourteenth* (where the cardinal number is in

the accusative); though many grammarians wholly disapprove of this construction. With the numerals compounded of units and tens, only the unit is put in the construct state, and the ten is suppressed; as: هُوَ رَابِعٌ ثَلَاثِيَّةٌ وَعِشْرِينَ, *he makes a twentyfourth*; or, with the accusative, هِيَ رَابِعَةٌ ثَلَاثًا وَعِشْرِينَ, *she makes a twentyfourth*.

Rem. From the tens are formed quadriliteral verbs, the nomina agentis of which may be used in the same way as the ordinal numbers under *b*; e. g. هُوَ مُعَشِّرٌ تِسْعَةَ عَشَرَ, *he makes a twentieth* (lit., if we may be allowed to coin a word, *he twenties nineteen*), from عَشَرَ, *to make (nineteen) into twenty*.

110. In stating dates, particularly when reckoning according to the Mohammedi era, the cardinal numbers are employed instead of the ordinal. They are put in the genitive after the word denoting *year*, but agree with it in gender; as: فِي سَنَةِ ثَمَانٍ وَثَمَانِينَ وَثَمَانِ مِائَةٍ لِلْإِسْكَانَدَرِ, *in the year 888 of the Alexandrine era*; ثُمَّ دَخَلَتْ سَنَةً سِتٍّ وَتِسْعِينَ وَثَلَاثِيَّةً, *then commenced the year 396 (of the Hígra)*; تُوِّقِيَ صَلَاحًا يَوْمَ الْإِثْنَيْنِ لِثِنْتِي عَشْرَةَ لَيْلَةً, *he (the Prophet) died early in the forenoon, on Monday the twelfth* (lit. *twelve nights being passed*) *of the month of the first Rabi', in the eleventh year of the Hígra*. But if the years of a life or a reign are meant, the ordinal must be employed; as: فِي السَّنَةِ السَّادِسَةِ مِنْ مُلْكِ الْأَشْرَفِ شَعْبَانَ, *in the sixth year of the reign of 'el-Asraf*

Šābān; وَفِي السَّنَةِ الثَّانِيَةِ وَالْأَرْبَعِينَ مِنْ مُلْكِهِ; *in the forty-second year of his reign.*

Rem. Compare, for the Hebrew, such constructions as: בְּשָׁנָה
 אֶשְׁבַּע לְאַחַד שְׁנַיִם לְאַחַד, 1 Kings, 15, 25; בְּשָׁנָה עֶשְׂרִים וְשֶׁבַע לְאַחַד, do., 16.

10. See Gesenius' Gr. §. 118, 4.

111. The Arabs have two ways of stating the day of the month. They count either from the first day to the last, as we do, e. g. *يَوْمَ عِشْرِينَ مِنْ شَهْرِ رَجَبٍ*, *on the twentieth of the month of Rêgèb*; or they reckon by the *nights* of the month, the civil day being held by them, as well as by the Jews, to commence at sunset. To illustrate this, let us take the month of Rêgèb, which has thirty days.

- 1st of Rêgèb لِأَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ, or
 لِلَّيْلَةِ خَلَّتْ مِنْ رَجَبٍ, *one
 night of Rêgèb being past.**
- 2nd لِلَّيْلَتَيْنِ خَلَّتَا مِنْ رَجَبٍ.
- 3d لِثَلَاثٍ (لِثَلَاثِ لَيَالٍ) خَلَّتْنَ مِنْ رَجَبٍ;
 and so on up to the

*) We may also say: *غُرَّةٌ رَجَبٍ* or *لِغُرَّةِ رَجَبٍ* (from *غُرَّةٌ*, *the blaze on a horse's forehead, the new moon*). The word *مُسْتَهَلٌّ* (from *هَلَالٌ*, *the new moon*) is likewise frequently used to denote the first of the month, and more rarely *اِسْتَهْلَالٌ*, *اِهْلَالٌ*, *هَمَلَةٌ*, and *هَمَلٌ*; e. g.

كَانَ أَبْتِدَاءُ الْوَجَعِ فِي مُسْتَهَلِّ رَبِيعِ الْأَوَّلِ وَتُوْفِيَ صَلَاحًا فِي الثَّانِيِ عَشَرَ مِنْهُ, *the disease began on the first of the first Rabi', and he (the Prophet) died on the twelfth of that month.*

- 10th **لِعَشْرِ خَلَوْنَ مِنْ رَجَبٍ.**
- 11th **لِإِحْدَى عَشْرَةَ (لَيْلَةً) خَلَتْ مِنْ رَجَبٍ;**
and so on up to the
- 14th **لِارْبَعِ عَشْرَةَ خَلَتْ مِنْ رَجَبٍ.**
- 15th **فِي مُنْتَصَفِ رَجَبٍ or فِي النِّصْفِ مِنْ رَجَبٍ,**
in the middle of Rêgeb.
- 16th **لِارْبَعِ عَشْرَةَ (لَيْلَةً) بَقِيَتْ مِنْ رَجَبٍ,**
fourteen nights remaining of Rêgeb; and so on up to the
- 20th **لِعَشْرِ (لِعَشْرِ لَيْالٍ) بَقِيْنَ مِنْ رَجَبٍ;**
and so on up to the
- 27th **لِثَلَاثِ بَقِيْنَ مِنْ رَجَبٍ.**
- 28th **لِلْيَلَّتَيْنِ بَقِيَّتَا مِنْ رَجَبٍ.**
- 29th **لِللَيْلَةِ بَقِيَّتْ مِنْ رَجَبٍ.**
- 30th **لِآخِرِ لَيْلَةٍ مِنْ رَجَبٍ,** *on the last night of Rêgeb.*)*

*) Or **سَرَارٌ** or **لِمُنْسَلَخِ رَجَبٍ**, or **لِسَلْخِ رَجَبٍ**. The words **سَرَارٌ** or **سَرَرٌ**, **سَرَرٌ**, and more rarely **سِرٌّ**, are also employed to denote the last day of the month.

II. The Sentence and its Parts.

A. The Sentence in General.

1. The Parts of the Sentence: the Subject, the Predicate, and their Complements.

112. Every sentence (*جُمْلَةٌ*, plur. *جُمَلٌ*, a *sum* or *total* of words) consists necessarily of two parts, a *subject* and a *predicate*. The latter is called by the native grammarians *المُسْتَدُّ*, *that which leans upon or is supported by (the subject), the attribute*; whilst the former is called *المُسْتَدُّ إِلَيْهِ*, *that upon which (the predicate) leans or by which it is supported, that to which something is attributed*. The relation between them is known as *الإِسْتِنَادُ*, properly *the act of leaning (one thing against another)*, then, as a concrete, *the relation of attribution*.

113. The subject is either a *noun* (substantive or expressed pronoun), or a *pronoun implied in the verb*; the predicate is either a *noun* (substantive or adjective) or a *verb*; e. g. *زَيْدٌ عَالِمٌ*, *Zèid is learned*; *أَنْتَ شَرِيفٌ*, *thou art noble*; *اللَّهُ هُوَ الْحَقُّ*, *God is the truth*; *مَاتَ زَيْدٌ*, *Zèid is dead*; *مَاتَ*, *he is dead* (in which last example the pronoun *هُوَ* is implied in the verb). — Every sentence that begins with the subject (substantive or pronoun) is called by the Arab grammarians *جُمْلَةٌ أَسْمِيَّةٌ*, a *nominal sentence*.

Whether the following predicate be a noun, or a preposition and the word it governs (جَارٌ وَحَجْرٌ, *the attracting and the attracted*, §. 115 and vol. I. §. 355), or a verb, is a matter of indifference; زَيْدٌ مَاتَ, *Zèid is dead*, is in their eyes a nominal sentence just as much as زَيْدٌ عَالِمٌ, *Zèid is learned*, or زَيْدٌ فِي الْمَسْجِدِ, *Zèid is in the mosque*. What characterises a nominal sentence, according to them, is the absence of a logical copula expressed by or contained in a finite verb. On the contrary, a sentence of which the predicate is a verb preceding the subject (as مَاتَ زَيْدٌ, *Zèid is dead*), or a sentence consisting of a verb that includes both subject and predicate (as مَاتَ, *he is dead*), is called by them جُمْلَةٌ فِعْلِيَّةٌ, *a verbal sentence*. The subject of a nominal sentence is called اَلْمَبْتَدَأُ, *that with which a beginning is made, the inchoative*, and its predicate اَلْخَبْرُ, *the enuntiative or announcement*. The subject of a verbal sentence is called اَلْفَاعِلُ, *the agent*, and its predicate اَلْفِعْلُ, *the action or verb*.

114. The place of the subject both of a nominal and of a verbal sentence may sometimes be supplied by an entire sentence compounded of a verb and one of the particles مَا and اَنَّ (called اَلْحُرُوفُ اَلْمَصْدَرِيَّةُ, *the particles that supply the place of the maṣḍar or nomen verbi*, vol. I. §. 195, rem.); as: اَنَّ تَصُومُوا خَيْرٌ لَكُمْ, *it is good for you that you should fast or to fast* (اَنَّ تَصُومُوا = اَنَّ تَصُومُكُمْ); اَلْمَعْجَبِي اَنَّ خَرَجْتَ, *it pleased me that you went out or*

your going out pleased me (أَنْ خَرَجْتَ = خُرُوجَكَ); وَدُّوا
 عِنْتَكُمْ = مَا عَنِتُّمْ, *they desire your destruction*.
 Compare §§. 78 and 88.

115. The predicate may be, as mentioned in §. 113, a preposition with its genitive; as: زَيْدٌ فِي الْمَسْجِدِ, *Zèid is in the mosque*; زَيْدٌ عِنْدَكَ, *Zèid is with you or in your house*; أَنَا مِنَ الصَّادِقِينَ لِلَّهِ, *I am one of those who speak the truth*; عَلَيَّ دَيْنٌ, *I owe some money* (lit. *upon me there is a debt*, see §. 62, 3); لَكَ أَنْ تَفْعَلَهُ, *you may do it* (lit. *it is to thee that thou do it*). When the subject is placed first, these are nominal sentences (§. 113); but when the predicate precedes it, their nature is doubtful, some grammarians holding them to be transposed nominal sentences (in which case عَلَيَّ دَيْنٌ is a خَبْرٌ مُقَدَّمٌ, or *predicate placed in front*, and دَيْنٌ a مُبْتَدَأٌ مُؤَخَّرٌ, or *subject placed behind*), whilst others regard them as being in reality verbal sentences, with the verb suppressed (so that, according to them, عَلَيَّ is equivalent to يَسْتَقِرُّ عَلَيَّ, *there rests upon me*, and دَيْنٌ is the فَاعِلٌ or subject of this suppressed verb). A sentence, of which the predicate is a preposition with a genitive indicating a *place*, is called by the Arabs جُمْلَةٌ ظَرْفِيَّةٌ, *a local sentence* (see vol. I. §. 221, rem. a); and if the genitive indicates any other relation but that of place, it is said to be جُمْلَةٌ جَارِيَةٌ جَارِيَةُ الظَّرْفِيَّةِ, *a sentence that runs the course, or follows the analogy, of a local sentence*. As,

however, the expression ظَرَفٌ is often used in the general sense of جَارٌ وَتَجَرُّورٌ (§. 113), any sentence commencing with a preposition and its genitive as the predicate may be called جُمْلَةٌ ظَرْفِيَّةٌ (see §. 127).

116. When the predicate is a preposition with its genitive, and the subject a sentence compounded of أَنْ and a finite verb (§. 114), the predicate must necessarily be put first; as: لَكَ أَنْ تَفْعَلَهُ, *you may do it*, and not أَنْ تَفْعَلَهُ لَكَ.

117. If a nominal sentence be preceded by an interrogative or negative particle, the predicate is placed before the subject when it agrees with it in number; as: أَتِيَامٌ آلِ الرَّجَالِ, *are those men standing?* مَا قَائِمَانِ الرَّجُلَانِ, *those two men are not standing.*

118. In verbal sentences the subject or agent must always follow the predicate or verb; as: مَاتَ عُمَرُ, 'Omar is dead'; عُمَرُ مَاتَ أَبُوهُ, 'Omar's father (lit. 'Omar, his father) is dead' (see §. 120).

119. When the noun (substantive or pronoun) stands first, and the verb second, the former is not a فَاعِلٌ or agent, but a مُبْتَدَأٌ or inchoative, of which the latter is the خَبَرٌ or enuntiative, the whole being not a verbal but a nominal sentence (see §. 113). A sentence of this kind, consisting of an inchoative and a complete verbal sentence, the agent of which is contained in the verb itself (§. 113), may be called *compound* (see §. 120, rem.); e. g.

زَيْدٌ مَاتَ, *Zèid is dead*, = زَيْدٌ مَاتَ هُوَ; أَنَا قُلْتُ, *I have said*, where the agent is تُو in قُلْتُ. In such sentences, the pronoun that is contained in the verb takes the place of, and falls back upon, the noun that stands before the compound verbal sentence and constitutes its inchoative. — The difference between a compound nominal sentence, such as مَاتَ زَيْدٌ, and a verbal one, such as مَاتَ زَيْدٌ, is this. In the former, the inchoative is always (tacitly or expressly) contrasted with another inchoative, having not the same predicate but a different or even an opposite one; e. g. زَيْدٌ مَاتَ وَعُمَرُ حَيٌّ, *Zèid is dead and 'Omar is alive*, — أَمَّا زَيْدٌ فَمَاتَ وَأَمَّا عُمَرُ فَحَيٌّ —; whereas in the latter, in which the logical emphasis rests almost solely upon the verb, such a contrast of two inchoatives is not admissible. Even when the verb is cast into the background by the emphasis falling with specialising or contrasting force upon some one of its complements, the very fact of the emphasis so falling at once sets aside all question of a contrast of the inchoatives; as, for example: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ, *thee we worship and to thee we cry for help*; ضَرَبَ زَيْدٌ رَجُلًا وَاحِدًا وَضَرَبَ عُمَرُ رَجُلَيْنِ اثْنَيْنِ, *Zèid struck one man, and 'Omar struck two men*.

120. Those sentences are also compound, which are made up of a noun and a nominal sentence or a verbal sentence, consisting of a verb and a following noun. For example: زَيْدٌ أَبْنُهُ حَسَنٌ, *Zèid's son (lit. Zèid, his son) is handsome*; زَيْدٌ مَاتَ أَبُوهُ, *Zèid's father is dead*; زَيْدٌ

زَيْدٌ جِيءَ إِلَيْهِ بِكِتَابٍ، *Zèid's brother has been killed*; قُتِلَ أَخُوهُ، *a letter has been brought to Zèid* (lit. *Zèid, there has been a coming to him with a letter*). In compound sentences of this sort, there is appended to the subject of the nominal or verbal sentence that occupies the place of the *خَبْرٌ*, a pronominal suffix, which represents, and falls back upon, the noun forming the *مُبْتَدَأٌ*. Any such sentence is said by the grammarians to be *جُمْلَةٌ ذَاتُ وَجْهَيْنِ*, *a sentence with two faces or aspects*, because, as a whole, it partakes both of the nominal and the verbal nature.

121. If a sentence consists of a verbal adjective, occupying the first place, and a noun, occupying the second, then the sentence is regarded as a verbal one, the verbal adjective being looked upon as a verb and the noun as its agent; e. g. زَيْدٌ ضَارِبٌ غُلَامَهُ عَمْرًا، *Zèid's slave is beating Omar*; جَاءَنِي زَيْدٌ أَحْسَنُ غُلَامَةً، *the Zèid, whose slave is handsome, came to me*. — The same is necessarily the case, when the verbal adjective is preceded by an interrogative or negative particle, and does *not* agree with the following noun in number; as: أَفَأَقَامُوا الرِّجَالَ، *are those men standing?* مَا قَامَا الرَّجُلَانِ، *those two men are not standing*. But if the verbal adjective agrees in number with the noun, the sentence may be regarded as either nominal or verbal; for examples see §. 117, where it is also stated that, when a nominal sentence begins with an interrogative or negative particle, and the predicate agrees with the subject in number, the former must be placed first.

122. The Arabic language, like the Hebrew and Syriac, has no *abstract* or *substantive verb* to unite the predicate to the subject of a nominal sentence, for كَانَ is not an abstract verb, but, like all other verbs, an attributive, ascribing to the subject the attribute of existence. Consequently its predicate is put, not in the nominative, but in the adverbial accusative (§. 41). The same remark naturally applies to the أَخَوَاتُ كَانَ (§. 42).

123. If a definite noun (substantive or pronoun) and an indefinite adjective are placed in juxtaposition, the very fact of the former being defined (no matter in what way) and the latter undefined, shows that the latter is the predicate of the former, and that the two together form a complete nominal sentence; for an adjective which is appended to a noun as a mere descriptive epithet, and forms along with it only one part (either subject or predicate) of a sentence, must be defined according to the nature of the noun. For example: يُوْسُفُ مَرِيضٌ, *Joseph (is) sick*; اَلْسُلْطَانُ مَرِيضٌ, *the sultān (is) sick*; اَبُو يُوْسُفَ مَرِيضٌ, *Joseph's father (is) sick*; اَبِي مَرِيضٌ, *my father (is) sick*; هُوَ مَرِيضٌ, *he (is) sick*; هَذَا مَرِيضٌ, *this man (is) sick*; whereas هَذَا الْمَرِيضُ would mean either *this (is) the sick man* or *this sick man*, and اَلْسُلْطَانُ الْمَرِيضُ, *the sick sultān*.

124. When both subject and predicate are defined, the pronoun of the third person is frequently inserted between them (see §. 129), to prevent any possibility of the predicate being regarded as a mere apposition. This is done

even when the subject is a pronoun of the first or second person. For example: *اللَّهُ هُوَ الْحَيُّ الْقَيُّومُ*, *God is the living, the self-subsisting*; *اللَّهُ هُوَ الْحَيُّوَةُ وَالْحَقُّ*, *God is the life and the truth*; *الْغِنَى هُوَ الْقَنُوعُ*, *the (only true) wealth is contentment*; *أُولَئِكَ هُمْ وَقُودُ النَّارِ*, *these are fuel for the fire*;
أَنَا هُوَ الرَّبُّ إِلَهَكَ, *I am the Lord thy God*; *أَنَا هُوَ الطَّرِيقُ وَالْحَقُّ وَالْحَيُّوَةُ*, *I am the way and the truth and the life*; *مَنْ هُوَ أَنَا*, *who am I?*
 This interposed pronoun is called by the grammarians *ضَمِيرُ الْفَصْلِ*, *the pronoun of separation*. It is equally common in the other Shemitic languages; see, for example, Gesenius' Heb. Gr. §. 119, 2.

125. In the case of a definite subject in the accusative after *إِنَّ*, *أَنَّ*, &c. (§. 36), the *ضَمِيرُ الْفَصْلِ* is not required, because the predicate is sufficiently marked as such by its remaining in the nominative; as: *إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ*, *verily God is one of three*; whereas a mere adjective would be in the same case as the subject, viz. the accusative. A pronoun may, however, be inserted, provided it be of the same person as the substantive or pronoun after *إِنَّ*, &c.; as: *إِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ*, *the world to come is the everlasting abode*; *إِنَّكَ أَنْتَ الْوَهَّابُ*, *thou art the bountiful giver*; *إِنِّي أَنَا رَبُّكَ*, *I am thy Lord*. Very often the predicate after *إِنَّ*, &c., is introduced, for the sake of greater distinctness, by the particle *لَ* (§. 36); as: *إِنَّ اللَّهَ لَدُوٌّ*, *verily God is good towards men*; and

even here the pronoun may be introduced after *لَ*; as: *إِنَّ اللَّهَ لَهُ الْعَزِيزُ الْحَكِيمُ*, *verily God is the mighty, the wise.*

Rem. The noun governed by *إِنَّ*, &c., is not regarded by the Arab grammarians as a *مُبْتَدَأٌ*, but as the *إِسْمُ إِنَّ*, *the noun of inna*, &c. See §. 36, rem. a.

126. When both the subject and the predicate of a nominal sentence are indefinite, but the former consists of several words, no doubt can arise as to whether they form a complete sentence or only a part of one, because the subject, being cut off by the words annexed to it, cannot possibly form any one portion of a sentence (subject or predicate) in connexion with the noun that is separated from it by these words. For example: *قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أذى*, *kind words and forgiveness are better than alms followed by injury*; *أَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ*, *a female slave that believes is better than an idolatress, even when she (the latter) pleases you (more).*

127. The inchoative or subject of a nominal sentence cannot, according to the Arab grammarians, consist of an indefinite noun*), or one that is not qualified by an adjective

*) *Indefinite* is here to be taken in the sense of *not having a genitive after it*, for such a phrase as *عَمَلٌ يَرِيحُ*, *a pious action or good work adorus (a man)*, is quite admissible, and yet the governing noun is indefinite, according to §. 92. The inchoative may, however, be an indefinite

or an expression equivalent to an adjective (as: رَجُلٌ مِّنْ أَلْكَرَامِ عِنْدَنَا, *there is a man of the noble with us* = رَجُلٌ كَرِيمٌ, *a noble man*), except in certain cases, of which the following are the most important.

1) When the sentence is of the class called الظَّرْفِيَّةُ (taking this term in its widest sense, §. 115 at the end, and *a*) the predicate is placed first, as: عِنْدَ زَيْدٍ نَمْرَةٌ, *there is a leopard in Zèid's possession*; or *b*) the subject is preceded by an interrogative or negative particle, as: هَلْ إِنْسَانٌ فِي الدَّارِ, *is there any person in the house?* مَا أَحَدٌ فِي الدَّارِ, *is there a man among you?* هَلْ فَتَى فِيكُمْ, *there is no one in the house*; مَا خَلُّ لَنَا, *we have no friend*.

2) When the subject is preceded by the affirmative لَ; as: لَرَجُلٌ قَائِمٌ, *certainly there is a man standing*.

3) When the subject is a diminutive, because the substantive then includes the idea of the adjective صَغِيرٌ, *small*, or حَقِيرٌ, *contemptible*; as: رَجُلٌ عِنْدَنَا, *there is a little man (or a mean fellow) at our house*.

4) When the subject is a noun of a general signification, such as كُلُّ, *all*; e. g. كُلُّ فَايِنٌ, *all perish*; كُلُّ يَمُوتُ,

verbal noun, provided that it retains the government of the verb from which it is derived; e. g. رَغْبَةٌ فِي الْخَيْرِ حَيْرٌ, *a desire to do good is a good thing*. In both these cases, however, there is evidently a sort of partial determination.

all die; because **كُلُّ** is here equivalent to **كُلُّ النَّاسِ**, *all mankind*, and therefore virtually definite (see §. 82, 1).

5) When the sentence expresses a wish or prayer; as: **سَلَامٌ عَلَيْكُمْ**, *peace be upon you!*

6) When the subject is a word that contains the conditional meaning of the particle **إِنْ**, *if*, such as **مَنْ** (§. 6); e. g. **مَنْ يَقُمْ أَقْمَ**, *if any one gets up, I will get up.*

7) When the subject is preceded by the **وَإِوْ أَلْحَالِ** or *wāw* that introduces a circumstantial clause (§. 183), or by the conjunction **لَوْلَا**, *if not*; as: **سَرَيْنَا وَجَعْمُ قَدْ أَضَاءَ وَمُدُّ لَوْلَا**, *we travelled by night, after a star had already shone out, but from the moment thy face appeared, its light obscured every shining star* (**لَوْلَا أَصْطَبَارٌ لَأَرَدَى كُلُّ ذِي مِقَّةٍ**; *شارِقِ* in rhyme for *شارِقِ*); *were it not for patience, every lover would die.*

In all these different sorts of sentences, there can be no doubt that the words form a complete sentence, and not merely a part of one.

Rem. European grammarians have mostly erred in their analysis of the phrase **بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ** in the Kor'an, ch. 12, v. 18. This they translate either: *nay, your minds have made a thing seem pleasant unto you (and ye have done it), but patience is becoming* (Lane); or: *mais la patience vaut mieux* (Kasimirski); or: *ergo pati (patientem esse) pulchrum est* (Ewald); according to which translation **صَبْرٌ** would be an inde-

finite مُبْتَدَأٌ and جَيِّدٌ its خَبْرٌ. Still worse is it to regard the words as an exhortation: *therefore—becoming patience!* (also—*geziemende Geduld!* Caspari), which would necessarily be فَصَبْرًا جَيِّدًا (§. 35). The Arab commentators are right in regarding the words either as a compound صَبْرٌ جَيِّدٌ, i. e. فَأَمْرِي صَبْرٌ جَيِّدٌ, and therefore *my business (or duty) is (to show) becoming patience*; or as a compound مُبْتَدَأٌ, i. e. (أَمْثَلُ) فَصَبْرٌ جَيِّدٌ أَجْمَلُ, and therefore *(to show) becoming patience is more seemly*. The former of these two views seems to be the preferable one.

128. When both subject and predicate are definite, but the former consists of several words, it is also clear, without the insertion of the ضَمِيرُ الْفَصْلِ, that the words form a complete sentence; as: *الدِّينُ عِنْدَ اللَّهِ الْإِسْلَامُ*, *the (only true) religion in God's eyes is el-'islām*; *مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَبْعَ سَنَابِلٍ*, *those who expend their wealth in the path (or cause) of God, are like a grain of corn that produces seven ears*.

129. The ضَمِيرُ الْفَصْلِ is also not rarely omitted in sentences in which both subject and predicate are definite, but the former consists of only one word; as: *مُحَمَّدٌ رَسُولُ اللَّهِ*, *Mohammed is the apostle of God*; *عَلِيٌّ وَلِيُّ اللَّهِ*, *Ali is the friend of God*; *ذَلِكَ الْفَوْزُ الْعَظِيمُ*, *this is the great felicity* (el-Kor'an, ch. 9, v. 90, but in v. 73 we read *ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ*). Here a doubt might at first arise, whether these words form a complete sentence, or merely the compound subject of one; in which case we must only examine whether the words

that follow can be taken as their predicate, without doing violence to sense and grammar, or not.

130. From the *صَيِّرُ الْفَصْلِ*, or *pronoun of separation*, must be carefully distinguished the pronoun which is appended to the subject to give it emphasis and contrast it with another subject (*صَيِّرُ التَّأْكِيدِ* أَوْ *التَّوَكِيدِ*); as: *كَانَ* *كَانَ الْمُسْلِمُونَ* *فَمُ الْجُنْدَ*; *هَذَا هُوَ السَّبَبُ*, *this was the reason*; *كَانَ الْمُسْلِمُونَ* (and not slaves or mercenaries) *formed the army*. — This pronoun is also frequently appended to a pronominal suffix in any case, to give it emphasis; as: *كَانَ رَأْيُهُ هُوَ الْأَيَّتَنَارِ أَحَدٌ*; *قُمْتَ أَنْتَ شَيْئًا*, *his opinion was that no one should take anything*; *فَأَيْنَ نَصِيبِي أَنَا مِنْ هَذَا النَّقْلِ*, *where then is my share of this booty?* *لِمَنْ هَذَا الْكِتَابُ لَنَا حُنُ*, *whose is this book? Ours*; *مَا مَنَعَكُمَا أَنْتُمَا مِنْ ذَلِكَ*, *what has prevented you two from doing that?* *وَلَدًا* *وَأَنَا أَقَلُّ مِنْكَ مَالًا*, *if you think that I have less wealth and (fewer) children than you*; and more rarely to a noun in the accusative; as: *وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ*, *and we made his offspring the survivors*.

Rem. The same usage is found in the other Shemitic languages.

See, for example, Gesenius' Heb. Gr. §. 119, 3.

131. If, however, in a nominal sentence, a more precise indication of time and mood be necessary, the Arabs use for this purpose *كَانَ* or one of its "sisters" (§. 41, 42). The imperfect, *يَكُونُ*, has in this case the usual meanings

of the imperfect (§. 8); whilst the perfect, **كَانَ**, admits of four significations; viz. *a*) of the *historical tense* or Greek aorist (§. 1, *a*), in which case it has, according to the Arab grammarians, the sense of **صَارَ**, *to become*; *b*) of the *actual perfect* (§. 1, *b*); *c*) of the *actual imperfect*, as it were a shortening of **كَانَ يَكُونُ**, which also occasionally occurs; and *d*) sometimes, especially in the *Kor'ân*, of the *present*, but only by giving a peculiar turn to its use as a perfect (has become by nature, *πέφυκα*), as: **إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا**, *God is watching you* (ch. 4, v. 1). The perfect **كَانَ** expresses the *present* in particular after the negative particle **مَا**, and the interrogative particles, such as **أَ**; e. g. **مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ**, (the *Kor'ân*) *is not a discourse invented* (by *Mohammèd*), *but a confirmation of what* (i. e. *of the sacred writings which*) *preceded it*; **مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ**, *they cannot enter them* (lit. *it is not to them that they should enter them*) *but with fear*; **مَا كَانَ لِنَفْسٍ أَنْ تُوْمِنَ إِلَّا بِإِذْنِ اللَّهِ**, *no soul can believe except by the permission of God*; **مَا كَانَ هُوَ لِيُضْرِنَا**, *he is not (the man) to do us any harm*; **مَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ**, *God is incapable of letting — lit. is not (the one) to let — your belief perish* (i. e. *go without a reward*); **أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِنْهُمْ**, *is it a wonder to men that we have made a revelation to one of them?*

132. The subject of a sentence is frequently not specified, either because we do not know it, or do not choose to

mention it. We have, however, the option of expressing ourselves *personally*, by such forms as *one says, they say, people say*, Germ. *man sagt*, Fr. *on dit*; or *impersonally*; either by means of the passive voice, as *it is said*, Germ. *es wird gesagt*, or the active voice, as *it rains*, Germ. *es regnet*, Fr. *il pleut*. The Arabs too express themselves in both ways (with the restriction stated in §. 133, rem. *b*). If they wish to use the *personal* form, they employ *a*) the third person sing. masc. of the verb along with its own nomen agentis, defined or undefined by the article; as: قَالَ قَائِلٌ, *one has said*, قَالَ الْقَائِلُ, *id.* (lit. *he who, or every one who, was in a position to say, has said*); يَقُولُ الْقَائِلُ, *one says, is wont to say* (lit. *every one who is in, or gets into, a position to say, says*). The determination of the singular subject by the article expresses in such cases *a*, distributive totality. *b*) If the undefined subject is one of a number of persons who are known to us, the suffix pronoun of the third person plural is annexed to the nomen agentis to indicate these persons; as: قَالَ قَائِلُهُمْ, *one of them said*. *c*) If there be several indefinite subjects, the third person plur. masc. of the verb may be used, as: قَالُوا, *they say*; رَعَمُوا, *they think*; but it is more usual to employ the verb in the singular and its nomen agentis, defined or undefined by the article, in the plural; as: مَا سَمِعَ السَّامِعُونَ قَطُّ شَيْئًا أَحْسَنَ مِنْ قَائِلُونَ, *some said*; ذَلِكَ, *no one has ever heard anything more beautiful than this* (lit. *those who can hear have never heard &c.*).

Rem. *a*. Instead of the nomen agentis, defined or undefined,

such words as رَجُلٌ, *man*, اِمْرَأَةٌ, *woman*, and the like, are occasionally used with or without the article; as: قَالَ رَجُلٌ = قَالَ قَائِلٌ; يَقُولُ الرَّجُلُ = يَقُولُ الْقَائِلُ; &c. For the nomen agentis with the plural suffix, the word بَعْضٌ, *a part, some one*, is often employed; as: قَالَ قَائِلُهُمْ = قَالَ بَعْضُهُمْ.

Rem. *b*. On the corresponding Hebrew constructions, see Gesenius' Gr. §. 134, 3, along with rem. 1. With rem. *a* compare, in particular, 1. Sam. 9, 9. לְפָנַי בְּיִשְׂרָאֵל כְּהַאמֵר הָאִישׁ בְּלִבָּתוֹ לְהָרוֹשׁ אֶלֶהִים.

133. If the *impersonal* form of expression is to be employed, the Arabs use the third person sing. masc. of the passive voice, whether of a transitive or of an intransitive verb; as: كُتِبَ, *it has been written, it is written*; سِيرَ, *there was a travelling, they travelled*; اُخْتَلِفَ, *it has been disputed, there has been a dispute*; يُظْمَأُ, *there is thirst felt, they thirst*; أَنْزِلَ عَلَيْهِمْ, *a revelation was made to them*; غَشِيَ عَلَيْهِ, *he fainted* (lit. *there was a covering thrown over him*; comp. (הַהֲעִלָה), whence الْمَغْشِيُّ عَلَيْهِ, *the person in a faint*, fem. الْمَغْشِيَّةُ عَلَيْهِا (in later times incorrectly الْمَغْشِيَّةُ عَلَيْهِا, and, without the preposition, الْمَغْشِيُّ, fem. الْمَغْشِيَّةُ). Verbs thus used are always of the *masculine* gender, which the Arabs frequently employ where we should use the neuter (see Gesenius' Heb. Gr. §. 134, 2). The neuter plural of adjectives and nomina agentis and patientis is, however, always expressed by the feminine plur. san. or the plur. fract. (see Gesenius' Heb. Gr. §. 105, 3, *b*) as: الْحَسَنَاتُ, *beau-*

tiful things (not الْحَسَانُ, which means *handsome persons*);
 الطَّيِّبَاتُ, *good things* (not الطَّيِّبُونَ, which means *good men*);
 الْمَوْجُودَاتُ, *existing things*; الْوَاجِبَاتُ, *necessary things*;
 الْمُمْكِنَاتُ, *possible things*; الشَّدَائِدُ, *difficult things, calamities*;
 الْبُرَاغِثُ, *exciting causes* (from بَاعِثٌ); الْمَرَانِعُ, *hindrances* (from مَانِعٌ).

Rem. a. The passive of directly transitive verbs may be used either personally or impersonally; as: كُتِبَ, *it (a book or letter) was written, and the act of writing was performed*. In the former case, the direct object or accusative of the active voice becomes the subject of the passive (فَاتِمٌ مَقَامَ الْفَاعِلِ); in the latter, according to the Arab grammarians, the subject is the nomen actionis of the verb itself, as أُخْتَلِفَ, *there is a dispute, = اُخْتِلَافٌ, a disputing is disputed*; so that, according to their view, the impersonal passive becomes really personal. If a passive that is, according to our ideas, impersonal, governs an object by means of a preposition (as غُشِيَ عَلَيْهِ), this object becomes virtually the subject of the passive voice, just as it was virtually the object of the active, and consequently if the nomen actionis be expressed along with it, it must be put in the accusative; as: سِيرَ إِلَيْهِ سَيْرًا (not سِيرٌ), from the active سَارَ إِلَيْهِ سَيْرًا, *he journeyed to him (a journeying)*. In either case, — whether the passive be personal or impersonal, — it is مَا لَمْ يُسَمَّ فَاعِلُهُ, *a verb of which the agent, i. e. the acting person, is not named*, not even by means of a preposition, as with us (for the subject of the passive voice is, as we have said above, merely the الْمَفْعُولُ بِهِ,

or object of the active voice,*) converted into the subject, and so *نَايَبٌ مِّنَابِ الْفَاعِلِ* or *قَائِمٌ مَّقَامَ الْفَاعِلِ* (*supplying the place of the agent*). If the agent is to be named, the active voice must be used. — Since the Arab uses many verbs as directly transitive, which in our idiom are only indirectly so, their passives may of course be employed in both of the above ways; e. g. *جِيءَ* means not only *ventum est* (impers.), but also *ventum est ad eum* (pers.). In the former case, only the third person sing. masc. is used, *جِيءَ بِشَيْءٍ*, *a thing was brought*, imperf. *يُجَاءُ*; in the latter, all the numbers and persons are employed, sing. 3. p. m. *جِيءَ*, f. *جِيئَتْ*, 2. p. m. *جَاءَتْ*, &c., as *جِيءَ بِشَيْءٍ لَهُ*, *a thing was brought to him* (act. *جَاءَهُ*, *he brought him something*).

Rem. b. Our impersonal actives indicating natural phenomena, such as *it snows*, *it rains*, &c., are always expressed by the Arabs personally. They say either *ثَلَجَ الثَّلَجُ*, *the snow snows*, *مَطَرَ الْمَطَرُ*, *the rain rains*, or *ثَلَجَتِ السَّمَاءُ*, *the sky snows*, *مَطَرَتِ السَّمَاءُ*, *the sky rains*. In the latter of these two forms of expression the substantive *السَّمَاءُ* is sometimes suppressed, leaving only the verb in the third person sing. fem., *ثَلَجَتْ*, *مَطَرَتْ*.

Rem. c. In the case of words like *يَجُوزُ*, *it is allowed*, *يَجِبُ*, *it is necessary*, &c., followed by *أَنَّ* with the subjunctive, the subject naturally is the following clause, and therefore the verb does not come under the head of impersonal.

*) The *بِ* *الْمَفْعُولِ*, or *object*, may be either *صَرِيحٌ*, *pure*, i. e. the accusative, or *غَيْرُ صَرِيحٍ*, *impure*, i. e. a preposition with the genitive (*جَارٌ وَجُزُورٌ*).

134. The complements of the subject and predicate are annexed to them either by *subordination* (the accusative or a preposition with the genitive) or *coordination* (apposition).

135. When the pronominal suffixes are attached to a substantive in the accusative, governed by a verb, or to one in the genitive, governed by a preposition annexed to a verb, they may refer to the agent of the verb, and consequently have a *reflexive* meaning, for which the Arabic, as well as the other Shemitic languages, has no distinct pronominal form; as: **أَنْفَقَ مَالَهُ**, *he has spent his (own) fortune*; **قَالُوا لِأَخْوَانِهِمْ**, *they said to their (own) brothers*. But a suffix attached to the verb itself, or to the preposition annexed to the verb, cannot have a reflexive meaning; to give it such, the word **نَفْسٌ**, *soul*, or **عَيْنٌ**, *eye, essence*, (and in later Arabic **رُوحٌ**, *spirit*, **ذَاتٌ**, *substance, essence*, or **حَالٌ**, *state*.) must be interposed; as: **قَتَلَ نَفْسَهُ**, *he killed himself*; **عَزَّى بِهِ نَفْسَكَ**, *console thyself therewith*; **أَهْلَكْتُ رُوحِي**, *I have destroyed myself*; except in the case of the *verba cordis* (§. 24), when the pronominal suffix is the first object and the second object is either a noun or a whole sentence; as: **خَالَهٗ مُصَابًا**, *he imagined himself struck*; **رَأَاهُ يَعْصِرُ خَمْرًا**, *he saw himself (in a dream, it appeared to him as if he were) pressing out wine*.

Rem. Compare the use, in Heb. and Aram., of **רִגְלֵי**, *leg*; in post-biblical Hebrew, of **עֲצָם** or **בְּרֵךְ**, *bone*, and **גּוּף**, *body*; and in Ethiopic, of **ርእስ**: (*re'es*) *head*.

136. The complements that are coordinated with, or

placed in apposition to, the subject or predicate, are called by the Arab grammarians **التَّرَايِعُ**, *sequentia*, *followers* or *appositives* (sing. **تَائِعٌ**), and the word to which they are placed in apposition is called **الْمَتَّبِعُ**, *that which is followed* (by some word in apposition). They are generally connected with a noun, more rarely with a verb. — With the noun is thus united the *adjective*, which, like all other words in apposition, follows the noun, and agrees with it in respect of determination or indetermination, as well as of gender, number, and case (see Gesenius' Heb. Gr. §. 110, 1, and §. 109, 2); e. g. **رَجُلٌ كَرِيمٌ**, *a noble man*; **الرَّجُلِ الْكَرِيمِ**, *of the noble man*; **زَيْدًا الْكَرِيمَ**, *the noble Zèid* (acc.); **كِتَابُهُ الْعَزِيزُ**, *his glorious book*; **قَاعِدَةٌ مَرْبَعَةٌ**, *a square pedestal*; **كُنُوزًا كَثِيرَةً**, *great treasures* (acc.). A noun may have two or more adjectives connected with it; as: **النَّيِّرُ الْأَحْمَرُ**, *the bright red star*. Sometimes a substantive is used adjectively; as: **جَارِيَةٌ بَكْرٌ**, *a young woman (who is) a virgin* (**בְּיָרְחָהּ כַּהוֹלָהּ**); **مَسَاجِدُ عِدَّةٌ**, *a number of mosques*; **تَشْتَبِدُ عَلَى خَيْلٍ وَرِجَالٍ عِدَّةٍ**, *it contains a number of horses and men*; **وَذَٰكَ مِنْهُ خُلُقٌ عَادَةٌ**, *and this is a usual custom of his*; **وَأَنْتُمْ مَعْشَرٌ زَيْدٌ عَلَى مِائَةٍ**, *and ye are a band of more than a hundred*. Compare, in Hebrew, **וַיְמַסְכֵּם פַּר**, Num. 9, 20, **וַיְנַשֵּׁם מֵמַט**, Nehem. 2, 12; and in Syriac, **عَلْتَا شَعْرًا شَعْرًا**, *many gardens*, **عَلْتَا بَنَاتًا شَعْرًا**, *many sons and daughters*. — As regards the demonstrative pro-

nouns, which are looked upon by the Arahs as substantives (vol. I. §. 190, 4, and §. 338), either they may be placed in apposition to the substantive, or the substantive to them; as: هَذَا الْمَلِكُ, *this king*, lit. *this (person), the king*; زَيْدٌ هَذَا, *Zèid, this (person)*, i. e. *this Zèid* or *Zèid here*. In both cases the apposition is a qualificative one, whence the first word in each is called by the Arabs الْمَوْصُوفُ, *that which is described*, and the second, الصِّفَةُ, *the description* or *descriptive epithet*. As the demonstrative pronoun is by its nature definite, the noun in apposition to it must of course be definite likewise. If it be defined by the article, the demonstrative usually precedes, as مَتَّبِعٌ, though it sometimes follows, as تَابِعٌ; e. g. هَذَا الرَّجُلُ, *this man*, rarely الرَّجُلُ هَذَا. But if the substantive be definite by its own nature (as a proper name or a mere word, §. 78), or defined by having a genitive after it, the demonstrative always follows; as: زَيْدٌ هَذَا, *this Zèid* (see above)*; إِذْنٌ هَذِهِ, *this (word) 'idan*; إِلَى الْمَشْهُورِ فِي التَّحْوِانِ إِلَى, *it is well known in grammar that this 'ilā has the meaning of māa*; عِبَادِي هَؤُلَاءِ, *these my servants* or *these servants of mine*; إِلَى وَقْتِنَا هَذَا, *to this age of ours*; كِتَابُهُ هَذَا الْجَلِيلُ, *this famous book of his*.

*) If the proper name has the article, هَذَا may also precede, because it is to a certain extent a common noun defined by the article; as: الْحَرْثُ هَذَا or هَذَا الْحَرْثُ, *this el-Hārit*.

On the other hand, in such a phrase as هَذِهِ نَاقَةٌ لِلَّهِ لَكُمْ آيَةٌ, the words نَاقَةٌ لِلَّهِ are the predicate (خَبْرٌ) of هَذِهِ, and لَكُمْ آيَةٌ is a circumstantial accusative, *this is the she-camel of God as a sign unto you*.

137. كُلٌّ, جَمِيعٌ, and more rarely عَامَّةٌ, *totality*, are often placed after the definite noun which they might govern in the genitive (§. 82, 1, 2), in which case a pronominal suffix is appended to them; referring to that noun; as: النَّاسُ جَمِيعًا or النَّاسُ جَمِيعُهُمْ, *all men* (also النَّاسُ جَمِيعًا, §. 82, 2); الْقَبِيلَةُ جَمِيعُهَا or الْقَبِيلَةُ كُلُّهَا, *the whole tribe*; الْجَيْشُ عَامَّتُهُ, *the whole army*. A peculiar use of كُلٌّ as an appositive, is exemplified by the phrases: هُوَ الشَّجَاعُ كُلُّ الشَّجَاعِ, *he is a real hero*; هُوَ الْعَالِمُ كُلُّ الْعَالِمِ, *he is a thorough scholar*. If the noun be indefinite, this construction is inadmissible, for the pronominal suffix, being by nature definite, can not refer to any other than a definite noun. There is, however, one exception, namely, when the indefinite noun indicates a *precise period of time*; e. g. شَهْرٌ كُلُّهُ, *a whole month*; سَنَةٌ كُلُّهَا, *a whole year*. Words of a vague signification, such as وَقْتُ, *time*, مَدَّةٌ, *a space of time*, &c., cannot be thus construed. — After كُلٌّ and its suffix we often find a second apposition, agreeing with the preceding substantive in gender, number and case, namely, the adjective أَجْمَعٌ, fem. جَمَعَاءُ, plur. masc. أَجْمَعُونَ, fem. جَمَعٌ (the dual masc. أَجْمَعَانِ, and fem. جَمَعَاوَانِ, are not admitted by the great majority of grammarians); as:

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ, and the angels all (without exception) prostrated themselves. Sometimes this word is used without كُلُّ, as لَاغْوِيَنَّهُمْ أَجْمَعِينَ, verily I will lead them all astray; إِذْ ن ظَلِلْتُ آلَ دَهْرٍ أَبْكِي أَجْمَعًا, in that case I would pass all my time in weeping (أَجْمَعًا in rhyme for أَجْمَعًا).

Rem. To أَجْمَعُ are sometimes appended other synonymous words, which form their feminine sing. and masculine and feminine plur. in the same way; viz. أَبْصَعُ, أَكْتَعُ, and أَبْتَعُ. The usual sequence of these synonyms is exemplified in the phrase جَاءَ الْجَيْشُ كُلُّهُ أَجْمَعُ أَكْتَعُ أَبْصَعُ أَبْتَعُ, the entire army came. They are scarcely ever used singly and without كُلُّ.

138. Like كُلُّ and its synonyms are used كِلَانِ, fem. كِلْتَانِ, both (§. 83), and نِصْفُ, a half. They follow the nouns to which they refer, and take the appropriate pronominal suffix; as: إِنَّ الْمَعْلَمَ وَالطَّيِّبَ كِلَيْهِمَا, the teacher and physician, both of them; الْجَيْشُ نِصْفُهُ, half the army.

139. نَفْسٌ, soul, and عَيْنٌ, eye, essence (of a thing), are often employed in the sense of ipse, self (compare §. 135). They are then not seldom prefixed to a noun, which they govern in the genitive; as: عَيْنُ الْكَوْكَبِ, the star itself; رَأَيْتُ نَفْسَهُ, I have seen himself; إِزَالَةُ الْجَهْلِ عَنِ نَفْسِهِ, the removing of ignorance from himself (compare the Hebrew use of עַצְמוֹ, and also of בְּרַגְלֵי in 2 Kings 9, 13, provided this passage be not corrupt); but more

generally they are used, like **كُلُّ**, as appositives to a definite noun, and are followed by the appropriate pronominal suffix; as: **جَاءَ زَيْدٌ نَفْسُهُ**, *Zeid himself came*; **جَاءَتْ زَيْنَبُ نَفْسُهَا**, *Zeinèb herself came*; **رَأَيْتُ عَمْرًا نَفْسَهُ**, *I saw Amr himself*. If the noun be in the dual or plural, the plural forms **أَنْفُسٌ** and **أَعْيُنٌ** must be employed; as: **رَأَيْتُ الْأَمِيرَيْنِ أَنْفُسَهُمَا**, *I saw the two emirs themselves*; **مَرَرْتُ بِالْهِنْدَيْنِ أَنْفُسَهُمَا**, *I passed by the two Hinds themselves*; **قَتَلَهُ الرَّزَّاءُ أَنْفُسَهُمْ**, *the vizirs themselves killed him*. They are also often connected with the nouns to which they refer by means of the preposition **بِ**; as: **جَاءَ بِنَفْسِهِ**, *he came in person*; **الْهَرَانُ بِعَيْنِهِ**, *degradation itself, utter degradation*; **وَالآنَ يَخْتَارُونَ بِنَفْسِهِمْ**, *and now they are choosing in person*. Occasionally, too, **عَيْنٌ** is appended in the form of an adverbial accusative, or by means of the preposition **بِ**, but without any suffix; as: **هُوَ هُوَ عَيْنًا (بِعَيْنِ)**, *he is the very person*. — When **نَفْسٌ** and **عَيْنٌ** are in apposition to a pronominal suffix in the accusative or genitive, a pronomen separationis may be interposed; as: **مَرَرْتُ بِكَ أَنْتَ نَفْسِكَ**, or **مَرَرْتُ بِكَ نَفْسِكَ**, *I passed by you yourself*; **رَأَيْتُكَ أَنْتَ نَفْسَكَ**, or **رَأَيْتُكَ نَفْسَكَ**, *I saw you yourself*; but if the pronominal suffix represent the agent, as in the verb, the insertion of this pronoun is a matter of necessity; as: **قُمْتُ أَنْتَ نَفْسَكَ**, *you yourself stood up*; **قُومُوا أَنْتُمْ أَنْفُسَكُمْ**, *stand up yourselves*.

Rem. a. The words كُلٌّ، جَمِيعٌ، عَامَّةٌ، أَجْمَعُ &c., كِلَانٍ and كِلْتَانٍ، نِصْفٌ، نَفْسٌ and عَيْنٌ، form one division of that class of appositives، التَّرَايُعُ، which the grammarians name التَّكْوِيدُ (or التَّوَكُّيدُ)، the strengthening or corroboration, and المَوَدُّدُ، the corroborative, because they strengthen the idea of totality or of self, already contained in the المَتَّبِعُ، by the addition of their own. This class of appositives is designated by the special name of التَّوَكُّيدُ المَعْنَوِيُّ، the corroboration in meaning, to distinguish them from the التَّوَكُّيدُ اللفظيُّ، or verbal corroboration, which consists in the emphatic repetition of the word itself; as in the verse: فَأَيْنَ إِلَى آيِنَ النَّجَاةُ بِبِعْلَتِي أَتَاكَ أَتَاكَ اللَّاحِقُونَ أَحْسِسُ أَحْسِسُ، whither, whither can I escape with my mule? The pursuers are come up, come up to you; halt! halt! (أَحْسِسُ in rhyme for أَحْسِسُ). So also in answers: نَعَمْ نَعَمْ، yes, yes; لَا لَا، no, no. If a word is governed by a preposition or other particle, both must be repeated; as: مَرَرْتُ بِكَ بِكَ، I passed by you—you; إِنَّ زَيْدًا إِنَّ، Zaid — Zaid is standing up.

Rem. b. Besides the التَّوَكُّيدُ، the Arab grammarians acknowledge three other classes of تَوَارِجُ; viz. النَّعْتُ or الصِّفَةُ، the description or descriptive word, qualificative, adjective; اَلْبَدَلُ، the substitution or permutative; and عَطْفُ اَلْبَيَانِ، the explanatory apposition.—1) The النَّعْتُ or الصِّفَةُ may refer to the المَتَّبِعُ either directly (in which case it is a simple adjective), as: جَاءَنِي رَجُلٌ حَسَنٌ، there came to me a handsome man; or indirectly, in virtue of a following word that is connected with it, as: جَاءَنِي رَجُلٌ حَسَنٌ أَخُوهُ، there came to me a man whose brother is handsome. In this latter case

the adjective belongs, as a prefixed predicate, to the following noun, which is its subject, and the two together form a **صِفَةٌ**, or qualificative clause, of the preceding substantive, with which the adjective agrees in *case* by attraction; as: **رَأَيْتُ رَجُلًا حَسَنًا أَخُوهُ**, *I saw a man whose brother is handsome*; **مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبِيهِ**, *I passed by a man whose father is noble*; **مَرَرْتُ بِرَجُلٍ حَسَنَةِ أُمِّهِ**, *I passed by a man whose mother is handsome*. If the following noun be in the dual or plural, the adjective is still left in the singular; as: **مَرَرْتُ بِأَمْرَاتَيْنِ حَسَنِ آبَائِهِمَا**, *I passed by two women whose parents are handsome*; **رَأَيْتُ رَجَالًا حَسَنًا آبَائِهِمْ**, *I saw some men whose fathers are handsome*. If the preceding noun be defined in any way, the adjective takes the article; as: **رَأَيْتُ زَيْدًا الْحَسَنَ وَجْهَهُ**, *I saw Zaid, whose face is handsome*; **حَكَى أَبُو الْفُتُوحِ الْعِجْلِيُّ**, *Abū 'l-Futūh 'l-Iǧlī, who has been mentioned before, narrates*; **الْمَلُوكُ الَّتِي قَدْ ذَكَرْتُمْ**, *the kings who have been mentioned before*; **فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبِهِمْ**, *woe to those whose hearts are hard!* The Arab grammarians assume that every adjective contains a pronominal agent within itself, when no other agent is expressed, and they therefore call the adjective **شِبْهُ الْفِعْلِ**, *that which is like the verb*. Consequently **رَجُلٌ حَسَنٌ** is with them = **رَجُلٌ حَسَنٌ أَخُوهُ** = **رَجُلٌ حَسَنٌ (هُوَ)**; but **رَجُلٌ حَسَنٌ** where another agent is expressed, is = **رَجُلٌ حَسَنٌ أَخُوهُ**; and so with the rest: **مَرَرْتُ بِرَجُلٍ حَسَنَتِ أُمُّهُ** = **مَرَرْتُ بِرَجُلٍ حَسَنَةِ أُمِّهِ**; **رَأَيْتُ رَجَالًا حَسَنًا آبَائِهِمْ** = **رَأَيْتُ رَجَالًا حَسَنًا آبَائِهِمْ**; **رَأَيْتُ زَيْدًا الَّذِي حَسَنَ وَجْهَهُ** = **رَأَيْتُ زَيْدًا الْحَسَنَ وَجْهَهُ**.

&c. In such cases the seemingly nominal sentence is in reality a verbal sentence, serving as ⁹صِفَّة to the preceding substantive. On the other hand, if the substantive precedes the adjective, as in ⁸جَاءَنِي رَجُلٌ أَبُوهُ حَسَنٌ, the second substantive and the adjective that follows it form together a really nominal sentence, of which the substantive is the ⁸مُبْتَدَأ and the adjective the ⁹خَبَر; and consequently both must remain, under all circumstances, in the nominative, and the adjective must agree regularly with the substantive; as: — 2) ⁸مَرَرْتُ بِرَجُلٍ أُمُّهُ حَسَنَةٌ. رَأَيْتُ رَجُلًا أَخُوهُ حَسَنٌ. ⁸بَدَلُ الْكَلِمَةِ, or *permutative*, is of four kinds. a) ⁸بَدَلُ الْكَلِمَةِ مِنَ الْكَلِمَةِ, *the substitution of the whole for the whole*; as: ⁸جَاءَنِي عَمْرٌ أَخُوكَ, *Omar, your brother, came to me*; ⁸جَاءَنِي الْقَوْمُ كُلُّهُ, *the whole people came to me*; ⁸جَاءَنِي قَوْمُ الْمَدِينَةِ كِبَرًا وَهُمْ وَضَعْفًا وَهُمْ, *the people of the city came to me, great and small*. b) ⁸بَدَلُ الْبَعْضِ مِنَ الْكَلِمَةِ, *the substitution of the part for the whole*; as: ⁸جَاءَنِي الْقَوْمُ بَعْضُهُمْ, *some of the people came to me*; ⁸جَاءَنِي الْجَيْشُ نِصْفُهُ, *half the army came to me*; ⁸أَكَلْتُ الرِّغِيفَ ثُلُثَهُ, *I ate a third of the loaf*. c) ⁸بَدَلُ الْأَشْتِمَالِ, *the comprehensive substitution*, i. e. the permutative which indicates a quality or circumstance possessed by or included in the preceding substantive; as: ⁸أَعْجَبَنِي زَيْدٌ عِلْمُهُ, *Zéid's learning filled me with surprise*; ⁸وَدَكَرَتْ تَقْتَدُ بَرْدَ مَائِهَا, *and she called to mind the coldness of the water of Taktud*, lit. *Taktud, the coldness of its water*; ⁸يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ, *they will question thee about fighting in the sacred month*, lit. *about the sacred month, (about)*

fighting in it. d) The fourth case is where the permutative is wholly different from the word for which it is substituted (الْبَدَلُ الْبَيِّنُ) (لِلْمُبْدَلِ). It is of two sorts: $\alphametbu is designed as well as the *tabi*; and this is what distinguishes it from β) بَدَلُ الْغَلْطِ, the permutative of error, or بَدَلُ التَّنْسِيَانِ, the permutative of forgetfulness, in which the *الْمَتَّبِعُ* is uttered merely by mistake, and the correct word immediately substituted for it; as when one says: مَرَرْتُ بِكَلْبٍ فَرَسٍ, I passed by a dog, (I mean to say) a horse. The بَدَلُ الْأَضْرَابِ is equivalent to the use of the particle بَدَلٌ (أَكَلْتُ خُبْزًا بَدَلٌ حَمًا). — 3) The عَطْفُ الْبَيَانِ or explicative apposition, which is the asyndetic connection of a substantive with a preceding substantive, which it more nearly defines; as: اتَّسَمَ بِاللَّهِ, جَاءَنِي أَخُوكَ زَيْدٌ, your brother Zaid came to me, 'Abū Ḥafṣ' Omar swore by God (عَمْرٌ) in rhyme for (عَمْرٌ). This apposition is equivalent to the use of وَهُوَ, وَهِيَ, &c. (e.g. جَاءَنِي أَخُوكَ وَهُوَ زَيْدٌ), and, being asyndetic, is opposed to the عَطْفُ التَّنْسِقِ, or connection of sequence, which takes place by means of connective-particles, such as وَ, ف, ثُمَّ, and أَوْ.$

Rem. c. The word to which a *مَوْكِدٌ* is annexed is called by the

grammarians **الْمُوكَّدُ**, that which is strengthened or corroborated; that which is followed by a **صِفَةٌ** or **نَعْتٌ**, **الْمَوْصُوفُ** or **الْمَنْعُوتُ**, the qualified or described; that which has a **بَدَلٌ** after it, **الْمَبْدَلُ مِنْهُ**, that for which something is substituted; and that to which an **عَطْفُ الْبَيَانِ** is appended, **الْمَعْطُوفُ عَلَيْهِ**, the word to which an explanatory word is attached by means of a virtual conjunction.

Rem. d. In sentences like **تَقَاتَلُوا بَعْضُهُمْ لِبَعْضٍ**, they fought with one another, the words **بَعْضُهُمْ لِبَعْضٍ** are a permutative of the agent **هُمْ**, contained in the verb **تَقَاتَلُوا**, and serve to strengthen the idea of reciprocity belonging to that verbal form. The **لَامٌ لِّتَقْوِيَةِ الْعَامِلِ** in **لِبَعْضٍ**, which supplies the place of the accusative, is dependent upon **تَقَاتَلُوا**, they fought with, contained in **تَقَاتَلُوا**.

140. One finite verb may also be put in apposition to another. In this case either a) the first is the preparative act, introductory to the second; as: **قَامَ سَجَدَ لَهُ**, he arose (and) prostrated himself before him; **فَأَرْسَلَ أَعْلَمَ بِذَلِكَ أَبَاهُ**, then he sent (and) informed his father of this; or b) the second modifies the first; as: **سَجَدَ أَطَالَ**, he continued long prostrate; **غَنَّى أَحْسَنَ**, he sang well. In both cases the older and more elegant form of expression is to insert the conjunction **فَ**; as: **سَجَدَ فَأَطَالَ**, **قَامَ فَسَجَدَ لَهُ**. If the first of the two verbs be a perfect, the second must be so likewise; for the imperfect would be a **حَالٌ مُقَدَّرٌ** (see §. 8, d, e), and, as such, would virtually stand in the accusative;

as: *أَرْسَلَ يُعَلِّمُ*, *misit nuntiaturus, he sent to inform*. If both verbs are in the imperfect, the second may either be an apposition or a *حَالٌ مُقَدَّرٌ*; as: *يُرْسِلُ يُعَلِّمُ*, *he sends (and) informs, or mittit nuntiaturus, he sends to inform*.

Rem. The later Arabic construction, without the conjunction, is very common in Syriac (e. g. *سَمِعَ دَسَمَهُ*, *he sent (and) seized him*), and also occurs in Hebrew. See Gesenius' Gr. §. 139, 3, b.

2. Concord in Gender and Number between the Parts of a Sentence.

141. In verbal sentences, in which (according to §. 118) the predicate (verb) must always precede the subject (agent), the following rules hold regarding their agreement in gender and number.

142. 1) If the subject be a singular substantive, that is feminine by signification (vol. I. §. 290, 1), two constructions are possible. *a*) If it immediately follows the verb, the verb must be put in the fem. sing.; as: *قَالَتِ امْرَأَةُ الْعَرَبِيِّ*, *the wife of 'el-'Aziz said*. But *b*) if it be separated from the verb by one or more words, the verb may stand in the sing. masc., although the fem. is preferable; as: *إِنَّ امْرَأَةً* *غَرَّهَ مِنْكُمْ وَاحِدَةً*, *a man, whom one of you (women) has deceived*.

2) If the subject be a singular substantive, that is fe-

minine merely by form (vol. I. §. 290, 2), the preceding verb may be put either in the masculine or feminine, whether the subject immediately follows it or not. In the following examples it is masculine: **فَيَنْظُرُونَ كَيْفَ كَانَ عَاقِبَةَ** **الَّذِينَ مِنْ قَبْلِهِمْ**, *and they see what was the end of those who preceded them*; **لِيَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ**, *that the people may not have any pretext against you.*

3) If the feminine subject be separated from the verb by the particle **إِلَّا**, the verb is put in the masculine; as: **مَا زَكَ إِلَّا فِتْنَةُ ابْنِ الْعَلَاءِ**, *no one was innocent except the maidservant of 'Ibnu 'l-'Alā* (i. e. **مَا زَكَ أَحَدٌ**). The feminine is, however, admissible, especially in poetry; for instance, in the above example, **زَكَتْ**.

4) The verbs **يُنْسَى** and **نِعِمَ** (vol. I. §. 183) take the masculine form in preference to the feminine, even when the subject is feminine by signification; as: **نِعِمَّ الْمَرْأَةُ زَيْنَبُ**, *Zèinèb is an excellent woman!*

143. If the subject be a plur. sanus masc., or a plur. fractus denoting persons of the male sex, the preceding verb is usually put in the sing. masc., particularly when one or more words are interposed between it and the subject; as: **جَاءَ ذَاتَ يَوْمٍ رِجَالٌ مِنْ مَكَّةَ**, **قَالَ الْمُؤْمِنُونَ**, *the believers said*; **جَاءَ ذَاتَ يَوْمٍ رِجَالٌ مِنْ مَكَّةَ**, **أَنْوَمِنُ كَمَا**, *there came one day (some) men from Mèkka*; **أَمْنَ السُّفَهَاءُ**, *shall we believe as fools have believed?*

Rem. **بُنُونَ**, *sons* (pl of **ابْنٌ**), and other similar words (vol. I. §. 302, 5, and rem. d), are exceptions, being treated as plurales

fracti (see §. 144), and therefore admitting the verb in the fem. sing. This remark applies, however, to **بَنُونَ** only when it is used to denote a *family* or *tribe* (compare §. 147); as: **قَالَتْ بَنُو إِسْرَائِيلَ**, *the Bēnū 'Isrā'īl (children of Israel) said.*

144. If the subject be a pluralis fractus, no matter whether derived from a masc. or a fem. sing., the preceding verb may be either masc. or fem.; as: **ثُمَّ قَسَتْ قُلُوبُكُمْ**, *then, after this, your hearts became hard* (from **قَلْبٌ**, masc.); **فَقَدْ كَذَّبْتَ رَسُولٌ مِنْ قَبْلِكَ**, *(other) apostles have been accused of falsehood before you* (from **رَسُولٌ**, masc.); **مَتَى كَانَ الْخِيَامُ بِذِي طُلُوحٍ**, *when the tents are (set up) at Dū Tolūh* (from **خَيْمَةٌ**, fem.).

Rem. The remark made in §. 142, 3, regarding the particle **إِلَّا**, applies here too. An example of the fem. is: **وَمَا بَقِيَتْ إِلَّا**, *and nothing remained but the low rugged ridges of hills* (from **صِلَعٌ**, fem.), where a prose writer would have said **وَمَا بَقِيَ شَيْءٌ**, scil. **شَيْءٌ**.

145. If the subject be a collective, like **قَوْمٌ**, *people*, or a noun designating a whole class of animals, like **غَنَمٌ**, *sheep*, or **طَيْرٌ**, *birds* (vol. I. §. 290, 1, e, and §. 292, 1), the preceding verb may be put in the fem. sing.; as: **قَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ**, *the Jews say, the Christians stand upon nothing* (have no foundation for their belief); **إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ**, *I saw myself (in a dream) carrying upon my head (some) bread, of which the birds were eating.*

146. If the subject be a feminine noun in the plural number, whether plur. sanus or plur. fractus, the preceding verb may be put either in the masc. or fem. sing.; unless the plur. sanus refers to persons of the female sex, in which case the fem. is decidedly to be preferred. Examples: *فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا*, *the evil consequences of what they did, came upon them*; *فَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ*, *(some) women in the city said*; *فَبَكَى بَنَاتِي شَجْوَهُنَّ*, *and my daughters lamented their misery*. Such instances as *إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ*, *when believing women come unto you*, are comparatively rare.

147. The names of the Arab tribes, which are mostly of the feminine gender, take a preceding verb in the fem. sing. (see §. 143, rem.); but a following verb may be put in the plur. masc., because such names have the sense of collectives. For example: *تَجَمَّعَتِ عَقِيلٌ وَتَشَيْرٌ وَتَشَاكِرٌ مَا يَلْحَقُهُمْ*, *(the tribes of) 'Okail and Koshèir assembled and complained to one another of what was done to them by Sèifu 'd-daula*.

148. In general, when once the subject has been mentioned, any following verb must agree with it strictly in gender and number; as: *خَرَجَ عَلَيْهِ الصَّيَّادُونَ فَانْتَهَرَمَ مِنْهُمْ*, *the hunters came out against him and he fled from them, and, whilst he continued on level ground, they did not overtake him* (خَرَجَ sing., but *يَذْرِكُوهُ* plur.); *كَانَ فِيهِ قُبَّةٌ تَعْرِفُ بِقُبَّةِ الْهَرَاءِ*, *there was*

upon it a cupola, known by (the name of) the cupola of the air (كَانَ masc., but تُعْرَفُ fem.); وَبِمَعَارَةِ الْخَضِرِ يَتْرُكُ, and the pilgrims leave their baggage at the cave of *el-Hidr*, and ascend two miles to the top of the mountain (يَتْرُكُ sing., but يَصْعَدُونَ plur., because الزَّوَارُ is a plur. fract. denoting rational beings); لِلَّهِ مَلَائِكَةٌ يَتَعَاقَبُونَ فِيكُمْ, God has angels who watch over you in turn (يَتَعَاقَبُونَ plur., for the same reason as in the last example); فَجَالَ الصُّوَارُ وَأَتَقَيْنَ بِقَرْهَبٍ, and the herd wheeled and guarded (their rear) with an old buck (أَتَقَيْنَ fem., because, with the exception of the single buck, the rest of the herd were does); فَأَبْرَزَ مِنْهُ رِقَاعًا قَدَّ كُنِينِ بِاللَّوَانِ الْأَصْبَاغِ, and he took out of it scraps of paper written with (ink of) various colours (where كُتِبَتْ might also be used). — If irrational or inanimate objects are spoken of (for example, in fables) as persons, the plur. fractus may be followed by the verb in the plur. masc.; as: كِلَابٌ مَرَّةً أَصَابُوا جِلْدَ سَبْعٍ وَقَالُوا لِحُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ THEIR SKINS (MEMBERS), Why have ye borne witness against us? They shall answer, God has made us speak.

149. If the subject be a substantive in the dual number, the preceding verb must be put in the singular, but must agree with the subject in gender. Examples: وَدَخَلَ مَعَهُ السِّجْنِ فَتَيَانٍ, and two young men went into

the prison along with him; لَبَّا تَنَارَعَيْنِي الرَّجُلَانِ, after the two men disputed with one another about me; وَسَيَّرَتْ يَدَاهُ, and his hands and arms and feet were pierced with nails; لَوْ كَانَ بَدْرٌ حَاضِرًا وَابْنُ حَمَلٍ مَا نُقِشَتْ, had Bèdr been present and 'Ibn Hamèl, thy hands would not have been branded (حَمَلٌ in rhyme for حَمَلٌ); لَوْ كَانَتْ عَيْنَاهُ مِنْ طُولِ الْبُكَاءِ, may his eyes never cease from constant weeping; خَذُ مِنْ شَارِبِكَ حَتَّى تَبْدُو شَفْتَاكَ, cut your moustache till your lips can be seen, and your dress till your heels can be seen (compare, in Hebrew, Micah 4, 11. וְחָרְחוּ בְּצִיּוֹן עֵינַי; see Gesenius' Gr. §. 143, 5). — A following verb must, of course, agree strictly with the preceding subject in gender and number; as: إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا, when two troops among you were on the point of behaving with cowardice. But if it be a collective, designating rational beings, the masc. plur. is admissible; as: وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا, and if two parties of believers fight with one another, make peace between them.

Rem. a. Sometimes, however, a preceding verb is found in actual agreement with a following subject in the dual or plural, or even in virtual agreement with a singular collective; as: وَقَدْ أَسْلَمَاهُ, after both far and near (after every one) had abandoned him (حَيِيمٌ in rhyme for حَيِيمٌ); إِحْمَرَّتَا عَيْنَاهُ, his eyes were red; رَأَيْنَ الْغَوَايِيَ الشَّيْبَ لَاحَ بِعَارِضِي, the women saw the white hairs that glittered in my whiskers; يَلْمُؤُونَنِي فِي أَشْتِرَاءِ,

النَّخِيلِ أَهْلِي, *my family abuse me for the purchase of the palm-trees*; نَصْرُوكَ قَوْمِي فَأَعْتَزَّتْ بِنَصْرِهِمْ, *my people aided you, and you became powerful through their aid*. The phrase أَكَلُونِي الْبَرَاعِثُ, *the fleas have devoured me*, is generally cited by the native grammarians to exemplify this construction.

Rem. *b*. With reference to Hebrew, compare with the above sections Gesenius' Gr. §. 143 (especially 1 and 3) and §. 144 (esp. *a* and *d*).

150. If the preceding verb has several subjects, it may be put in the plural, as: جِئْنَا أَنَا وَأَنْتَ, *you and I are come*; or it may agree in number and gender with the nearest subject, as: وَيُسْنِدُ هَرُونَ وَبَنُوهُ أَيْدِيَهُمْ عَلَى رَأْسِهِ, *and Aaron and his sons shall lay their hands upon his head*; وَتَكَلَّمَتِ مِرْيَمُ وَهَرُونَ فِي مُوسَى, *Miriam and Aaron spoke about Moses*. — If the subjects precede, and are either three or more singulars, or a singular and a dual, the verb is put in the plural; if they are merely two singulars, in the dual; as: الْبَطْنُ وَالرِّجْلَانِ تَخَاصَمَا, *the belly and the two feet disputed with one another*; وَالْحَرُّ وَالْحَرُّ تَخَاصَمَا, *the cold and the heat disputed with one another*; وَالشَّجَرُ وَالشَّجَرُ يَسْجُدَانِ, *and the plants and trees worshipped* (not يَسْجُدُونَ, because النَّجْمُ and الشَّجَرُ are not individuals but species); وَحَمَلَتِ الْأَرْضُ وَالْجِبَالُ, *and (when) the earth and the mountains shall be lifted up and dashed in pieces at one stroke* (not دُكَّتْ or دُكِّنَ, الْجِبَالُ being a plur. fract.). If the subjects be of different genders, the verb is usually put in the mas-

culine, as in the first of the above examples, or in: **الْكَسَلُ** **وَكَثْرَةُ النَّوْمِ يُبْعِدَانِ مِنَ اللَّهِ وَيُورِثَانِ الْفَقْرَ**, *indolence and excess of sleep remove us far from God and make us heirs of (reduce us to) poverty.*

Rem. Compare Gesenius' Heb. Gr. §. 145, 2.

151. The verb frequently agrees in respect of gender, not with the grammatical subject, but with its complement (the genitive annexed to it), which is the logical subject; e. g. **يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا**, *on the day (when) every soul shall find the good it has done present (along with itself before God);* **اسْتَرْخَتْ جَمِيعُ أَعْضَائِي**, *all my limbs were relaxed;* **تَفْتَدِي مِنْهُ بَعْضُهَا بِبَعْضٍ**, *some of them ransom themselves from him with others (by giving up others to him);* **إِذَا بَعْضُ السِّنِينَ تَعَرَّقَتْنَا**, *when some years shall have gnawed at us;* **كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ**, *ye are the best people that has been brought forth (created) for mankind.* As the above examples show, this agreement of the verb with the logical subject most frequently takes place when the grammatical subject expresses a subordinate idea, like **كُلُّ**, **جَمِيعُ**, **بَعْضُ** and **غَيْرُ** (see §. 82).

Rem. Compare Gesenius' Heb. Gr. §. 145, 1.

152. What has been said regarding the concord of gender and number in a verbal sentence, is nearly all applicable to a nominal sentence

1) When the predicate follows the subject, they must agree strictly in gender and number; unless the subject be

a plur. fractus, in which case the predicate may also be put in the fem. sing., as: *تَعْمَى الْقُلُوبُ وَالْعَيْنُونَ نَاطِرَةً*, *the hearts are blind, whilst the eyes are seeing* (see §. 148). This latter remark applies also to the names of the Arab tribes (see §. 147); as: *وَبَنُو عَبْسٍ يَوْمَئِذٍ نَزَلَتْ فِي بَيْتِ عَامِرِ بْنِ صَعَصَعَةَ*, *and the Bènu Abs were at that time dwelling among the Bènu Amir bin Sa'sa'a.*

2) When the predicate precedes the subject, as happens in negative and interrogative sentences, then *a*) if the sentence be nominal, the predicate and subject must agree in number (see §. 117); but *b*) if the sentence be verbal, the predicate is put in the singular (see §. 121).

3) If the subject be a collective, the predicate may be put in the plural; as: *كُلُّ لَه قَانِتُونَ*, *all are obeying him.* Similarly, when a verb is placed after a collective subject, as: *وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ*, *but the greatest part of mankind are thankless*; *فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ*, *a part of them are afraid of men* (see §. 148).

4) The predicate frequently agrees in gender, not with the grammatical subject, but with its complement, which is the logical subject; as: *كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ*, *every soul shall taste of death*; *أَتَى الْفَوَاحِشَ عِنْدَهُمْ مَعْرُوفَةً*, *the committing of crimes is held laudable by them* (see §. 151).

5) If the subject of a nominal sentence be a personal or demonstrative pronoun, and the predicate a feminine substantive or a plur. fractus,*) then the former is generally

*) For the plur. fract., even when derived from a masc. sing., agrees with adjectives, personal or demonstrative pronouns, and verbs, in the fem. sing.

put in the fem. sing., even when the preceding substantive, to which it refers, is of the masc. gender; as: **إِنَّ هَذِهِ تَذَكْرَةٌ**, *this is an admonition* (Germ. *dies ist eine Erinnerung*, Fr. *ceci est un avertissement*); **تِلْكَ حُدُودُ اللَّهِ**, *such are God's ordinances* (Germ. *dies sind Gottes Regeln*, Fr. *ce sont-là les règles de Dieu*); **تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ**, *such are God's signs, which we repeat to thee*.

B. The Different Kinds of Sentences.

1. Negative and Prohibitive Sentences.

153. The negative particles may, as in the Indo-European languages, deny any part of the sentence — the predicate, the subject (e. g. **لَا نَافِيَةَ الْجَنِّيسِ**, §. 39), the object, the *hāl* or circumstantial expression, &c.

154. The negative particle sometimes immediately precedes that part of the sentence which it denies, at other times is separated from it by some other part; e. g. **لَا يُكْرِمُ السَّخِيَّ الْبَطِيْلَ**, *the liberal man does not respect the niggardly*; **مَا هَذَا بَشَرًا**, *this is no human being* (see §. 42, rem. c); **مَا قَالَهُ هَذَا**, *he has not said this*.

155. The predicate of a simple declarative verbal sentence, which is neither optative nor asseverative (§. 1, e and /), may, when denied by **لَا**, be put either in the imperfect or the perfect. a) When put in the *imperfect*, it may be

rendered into English by the present, the future, or, when connected with preceding past tenses, by the Latin imperfect (§§. 8, 9); as: لَا يُكْرِمُ السَّخِيُّ الْبَخِيلُ, *the liberal man does not respect* (or *will not respect*, or, under certain circumstances, *did not respect*, non honorabat) *the niggardly*.

b) The *perfect* can properly be used only α) when لَا is repeated twice or oftener in clauses connected by وَ, in which case it may be translated by the perfect or the past (§. 1, a and b), as: لَا صَدَّقَ وَلَا صَلَّى, *he has neither believed nor prayed*, or *he neither believed nor prayed*; or β) when لَا is connected by وَ with a preceding negative, such as مَا, لَمْ, or لَمَّا, and merely carries on the negation of something past (see §. 1, e , rem. b , and §. 160).

156. The particle لَنْ — a contraction of لَا أَنْ —, which is construed with the subjunctive of the imperfect (§. 15, 1), is a very strong negation of the future, *not at all, never*; e. g. فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ, *if ye do not do it — and ye will never do it — then dread the fire (of hell)*.

Rem. On لَمْ and لَمَّا see §. 12 and §. 18.

157. The particle مَا, when joined to the perfect, denies the past; when joined to the imperfect, the present (see §. 8, rem. b).

158. The particle إِنْ is often found with negative force in verbal as well as in nominal sentences (see §. 42, rem. c), and that before both the perfect and the indicative of the imperfect. For example: إِنْ الْكَافِرُونَ إِلَّا فِي غُرُورٍ

the unbelievers are in utter blindness (lit. *are not except in blindness*); *أَيَا اللَّهَ إِنْ أَفْعَلُ هَذَا أَلْفَعَالَ*, *O God! I will not commit this action*; *وَلَيْتِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ*, *and if they (heaven and earth) should fail, no one could support them after him* (if he, i. e. God, should withdraw his support); *إِنْ أَجْرَى إِلَّا عَلَى الَّذِي فَطَرَنِي*, *it is for him alone to reward me, who has created me*; *ثُمَّ جَاءُوكَ يَخْلِفُونَ*, *then they will come unto thee swearing by God (and saying), We intended to do nothing but good*. In the elevated prose style, as well as in poetry, the negative *مَا* is often prefixed to this *إِنْ*; e. g. *وَمَا إِنْ* *وَمَا إِنْ* *يَجْمُ لَهَا عَنَاءٌ*, *but her pains were (all) of no avail*; *مَا إِنْ* *يَمَسُّ الْأَرْضَ إِلَّا مَنِكَبٌ مِنْهُ*, *only one shoulder of his touches the ground*; *مَا إِنْ* *رَأَيْتَ لَهُمْ فِي النَّاسِ أَمْثَالًا*, *thou hast never seen (any) like them among men* (*أَمْثَالًا* in rhyme for *أَمْثَالًا*).

Rem. This *إِنْ* (called by the grammarians *إِنْ النَّافِيَّةُ* the negative 'in) is not to be confounded with the conditional particle of the same sound (*إِنْ الشَّرْطِيَّةُ*, the conditional 'in); for 1) it admits of a nominal sentence after it; 2) it does not govern the jussive; 3) it lets the perfect retain its past signification; 4) its predicate is sometimes put in the accusative, like that of *مَا* (§. 42, rem. c); and 5) it is joined, as a corroborative, to *مَا*. It seems rather to be connected with the Hebrew negative *לֹא*, *לֹא*, and occurs itself in that language in the form *לֹא*.

159. The negative verb *لَيْسَ* (vol. I. §. 182) is used a) as equivalent sometimes to *كَانَ التَّامَّةُ* (§. 41), e. g.

لَيْسَ لِصِحِّحِ الْعَقْلِ وَالْبَدَنِ عُذْرٌ فِي تَرْكِ التَّعَلُّمِ, *for him who is healthy in mind and body, there is no excuse for neglecting the acquisition of knowledge*; at other times to كَانَ النَّاقِصَةُ (§. 41), e. g. لَيْسَ عَالِيًا or لَيْسَ بِعَالِمٍ, *he is not learned*. But it is also employed *b*) as an indeclinable negative particle, stronger than لَا, to deny some part of the sentence to which it is prefixed; e. g. لَيْسَ لِهَذَا أَمْرٌ تَخَلَّقْتَ وَلَا بِهَذَا أَمْرٌ تَبَدَّدَتْ, *thou wast not created for this, nor bidden to do this*; لَيْسَ كُلُّ مَا فَاتَ يُدْرِكُ, *nothing that has escaped us can be overtaken* (an opportunity once lost never recurs); إِنَّمَا يَجْزِي الْفَتَى لَيْسَ الْجَمَلُ, *it is only the man that makes a return, not the camel* (الْجَمَلُ in rhyme for الْجَمَلُ); أَلَيْسَ قَدْ نَوَيْتَ أَنْ تُعْتَقِنِي; *have you not formed the intention of setting me free?* In connection with an imperfect, it expresses a strongly denied present or future; as: لَسْتُ أَقْصِدُ الْحَرْبَ بَلْ جِئْتُ لِأَهْدِمَ الْكَعْبَةَ, *I do not intend to make war (upon you), but I am come to destroy the Kāba*; لَسْتَ تَنَالُ الْعِزَّ حَتَّى تُذَلَّهَا, *you will never attain greatness till you humble it (your spirit)*; فَلَيْسَ تُدْخَلُ بَعْدَ الْجَنَّةِ النَّارُ, *for the fire (of hell) is never entered after (one has been a dweller in) Paradise*; لَيْسَ تُرَجَى لِفَائِدَةٍ, *no good is hoped of thee* (لِفَائِدَةٍ in rhyme for لِفَائِدَةٍ). It may even be governed by كَانَ, so as to express the negative imperfect of that verb; as: كَانَ النَّبِيُّ صَلَعَمَ لَيْسَ وَلَا بِالْقَصِيرِ, *the Prophet was neither of high nor low stature*.

160. When to a clause containing one of the negative particles مَا, لَمْ, كَمَا or كُنْ, or the negative verb لَيْسَ, there is appended, by means of the conjunction وَ, another dependent clause, then, in place of repeating the particular negative of the former clause, the general negative لَا is used, because the special kind of negation has already been sufficiently made known. For example: لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا رَأَىٰ أَنَّ ذَٰلِكَ أَبَدَانٌ لَمْ يُخْلَقْ لَهُ عَبْنًا وَلَا فُرْنًا بِهِ لِأَمْرٍ بَاطِلٍ لَمْ يَبْقَ عَلَيْهِ مُشْكِدٌ فِي الشَّرْعِ, *neither their goods nor their children shall avail them aught against God; he saw that this body was not created for him in jest, nor connected with him for any vain purpose; there remained for him no difficulty in the (divine) law that did not become clear, and nothing sealed up that was not opened, and nothing obscure that was not made plain; I understand by the (term) heart neither the corporeal heart nor the spirit that dwells in its cavity.* If, however, the second clause be conceived as independent of the first, and the connection be merely an external one, the particular negative is repeated; as: هَٰذَا هُوَ أَمْرٌ لَمْ يَزَلْ مَوْجُودًا فِيمَا سَلَفَ وَلَمْ يَسْبِقْهُ أَلْعَدَمُ بِوَجْهِهِ مِنَ التَّوَجُّوهِ *is it a thing which has never ceased existing during the past, and which a period of non-existence has never in any way preceded?*

Rem. a. When غَيْرَ requires to be repeated, its place is sup-

plied by **لَا**, which is followed by the genitive governed by **غَيْرِ**; as: **فَنَكَرَهَا غَيْرَ مُحْبَسَةٍ وَلَا مُعَقَّلَةٍ**, and he slaughtered them without their being either shut up or bound; **هُوَ غَيْرُ غَرِيبٍ وَلَا عَجِيبٍ**, this is neither strange nor wonderful. See §. 82, 4, rem. a.

Rem. b. **وَلَا** is sometimes repeated emphatically after a preceding negative, and requires to be rendered in English by *even*; as: **وَلَا أَرَى أَنْ خَرَجَ مِنْهُمْ وَلَا وَاحِدٌ**, but I do not see that there has come out even a single one of them.

161. In oaths and asseverations **لَا** is followed by the perfect with the signification of our future (see §. 1, c); as: **وَاللَّهِ لَا عَصَيْتُ رَبِّي**, by God, I will not disobey my Lord; **وَاللَّهِ لَا فَتَحْتُ هَذَا الْبَابَ**, by God, I will not open this door; **وَحَيَاةِ فِرْعَوْنَ لَا خَرَجْتُمْ مِنْ هَهُنَا**, by the life of Pharaoh, ye shall not quit this place; **لَا عَتَبْتُ عَلَيْكَ بَقِيَّةَ عُمْرِي**, I will never reproach him (again) during the remainder of my life. In blessings and curses it is followed by the perfect as an optative (see §. 1, f); as: **لَا رَأَيْتَ شَرًّا**, may you never see (suffer) evil! **لَا كَانَ**, may he not be (may he perish)!

162. When verbs signifying to forbid, fear, and the like, are followed by **أَنْ** with the subjunctive, the negative **لَا** is sometimes inserted after **أَنْ** (**لَا أَنْ** or **أَلَّا**) without affecting the meaning (see §. 15, 1); as: **مَا مَنَعَكَ إِلَّا تَسْجُدَ**, what prevented you from worshipping (him)? **مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَنْ لَا تَتَّبِعَنِ**, what hindered thee from following me, since thou sawest that they have gone astray?

وَأِنْ حِفْتُمْ إِلَّا تَقْسِطُوا فِي الْيَتَامَى, *and if ye are afraid of being unjust towards the orphans* (but if we read تَقْسِطُوا, لَا is no longer redundant: *if ye are afraid of not being just &c.*).

163. The prohibitive لَا governs either the jussive or the energetic. See §. 17, 2, §. 19, 2, and §. 20.

2. Interrogative Sentences.

164. The Arabic language ignores the difference between the direct and the indirect question, in so far as regards the arrangement of the words and the mood of the verb. Every interrogative clause, even when dependent upon a preceding one, takes the direct form.

165. A question is sometimes indicated merely by the tone of the voice, and that both when it stands alone, and when it is connected with a second question by أَمْ or أَوْ; as: فَقَالُوا تَخْشَى عَلَيْنَا مِنْ نَفْسِكَ شَيْئًا, *and they said, Dost thou fear any evil to us from thyself?* وَمَنْ الْجَمَارِ رَاكِبًا, *is it better to cast the stones* (one of the ceremonies of the pilgrimage to Mèkka) *riding or on foot?* لَا أَدْرِي هُوَ مِنْ رُحْتِ أَوْ مِنْ أَرَحْتِ, *I do not know whether it comes from rohtu or from 'araktu.* In general, however, a question is introduced by one or other of the interrogative particles mentioned in vol. I. §§. 361, 362.

166. The simplest interrogative particle is أِ, which is also prefixed to the word إِنْ, and to the conjunctions وَ

and فَ as: *أَنُؤْمِنُ كَمَا آمَنَ السَّفَهَاءُ*, shall we believe as fools have believed? *أَأَتَيْتَكَ لِأَنَّتَ يُوسُفَ*, art thou really Joseph? *فَقَالَ أَبُو بَكْرٍ أَرَأَيْتُمْ رَأَيْتُمْ عَلَى هَذَا*, and 'Abū Bèkr said, Are you all of this opinion? *أَفَسَمِعْتَنِي أَقُولُ إِلَّا خَيْرًا*, have you then heard me saying aught but good? If another clause be connected by *أَمْ* with the one beginning with *أَ* (in this case called *هَمْزَةُ التَّسْوِيَةِ*, the *hèmza of equalisation*), there arises a disjunctive or alternative question; as: *سَوَاءٌ عَلَيْنَا أَجَزَعْنَا أَمْ*, (is it) Zèid or 'Omar? *أَزَيْدٌ أَمْ عُمَرُ*, it is all the same to us, whether we bear (our torments) impatiently or with patience; *سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ*, it is all one to them, whether thou hast warned them or not; *وَمِنَ الْعَجَائِبِ عَجَبٌ مَنْ هُوَ جَاهِلٌ أَهْوَى*, one of the strange things is the self-conceit of him who does not know whether he will be saved or damned, or how his life will end. Instead of *أَمْ* we may use *أَوْ*; as: *اِخْتِلَافُهُمْ فِي نَعِيمِ الْجَنَّةِ*, their difference of opinion in regard to the delights of Paradise, whether they are of the same kind as the delights of the world, or of a different kind.

167. The interrogative particle *هَلْ* introduces questions of a more lively sort; as: *هَلْ تَحْفَظِينَ مِنْ أَبِي يُوسُفَ فِي* *الْفَقْعِ شَيْئًا*, do you recollect any of 'Abū Yūsuf's sayings (lit. do you recollect anything from 'Abū Yūsuf) regarding

jurisprudence? — On the elliptical expression هَذَا لَكَ فِي كَذَا, see §. 54, 2, rem. *e*. When followed by a clause commencing with أَنْ, the preposition فِي may be omitted; as: هَذَا لَكَ أَنْ تَنَامَ, *do you wish to go to sleep?*

168. The compound negative particle **أَلَّا**, *nonne*, is often used to draw close attention to the certainty of the following assertion, and hence admits of being rendered into English by *truly, verily, certainly* (compare in Hebrew הֲלֹא = הֲיִנָּה, Gesenius' Gr. §. 150, 2), in which case it is frequently followed, as a farther asseverative, by **إِنَّ**; e. g. **أَلَّا لَا تَنَالُ الْعِلْمَ إِلَّا بِسِتَّةٍ**, *certainly you will never attain learning except through six things* (lit. *is it not so? you will not &c.*); **أَلَّا إِنْ الْحَدَاثَةَ لَا تَدْوَمُ**, *verily youth does not last for ever*; **أَلَّا إِنَّهُمْ هُمُ السَّفَهَاءُ**, *verily these are the fools*; **أَلَّا أَيُّهَا ذَا النَّايِحِ السَّيِّدِ إِنِّي عَلَى نَائِيهَا مُسْتَبَسِّلٌ**, *O thou that barkest at (revilest) the Benu 's-Sid, I am ready to fight to the death in their defence, though they are far away*. It is also used as a corroborative before the optative perfect (§. 1, /), the imperative, jussive, and energetic; as: **أَلَّا قَبِّحَ اللَّهُ وَجْهَكَ**, *may God disfigure thy face!* — The synonymous particle **أَمَّا** is used in the same way as **أَلَّا**; e. g. **أَمَّا وَاللَّهِ لَوْ تَعَدَّيْتَهَا تَتَلْتَكُ**, *verily, by God, had you transgressed it, I would have put you to death*; **أَمَّا إِنَّهُ لَا خَيْرَ بِخَيْرٍ بَعْدَهُ النَّارُ**, *verily there is no good in prosperity that is followed by the fire (of hell)*; **أَمَّا وَالرَّاقِصَاتِ بِذَاتِ عِرْقِي وَمَنْ صَلَّى بِنِعْمَانِ الْأَرَاكِ**

لَقَدْ أَضْرْتُ حُبَّكَ فِي فِرَادِي *by those who are dancing at Dāt 'Irk, and who pray at Nāmān abounding in 'arāk-trees. (I swear that) I have treasured up love for thee in my heart.*

169. لَوْ مَا, and لَوْلَا, هَلَّا, *(called by the grammarians حُرُوفُ التَّكْضِيفِ وَالْأَعْرَاضِ, the particles of incitement and reproof), are used before the imperfect to incite one to perform an act, and before the perfect to rebuke the neglect of it; as: أَلَّا تُصَيِّفَ كِتَابًا فِي الرَّهْدِ, why do you not write a book upon asceticism? equivalent to write one, pray; but: أَلَّا صَنَّفْتَ كِتَابًا فِي الرَّهْدِ, why have you not written a book upon asceticism? هَلَّا أَعْلَمْتَنِي, why did you not inform me of it? يَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أَنْزَلَ عَلَيْنَا آيَةً مِنْ رَبِّي, those who do not believe, say, Why has no sign from his Lord been sent down to him? لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ, why does not God speak to us or a sign come to us? لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ, why dost thou not bring the angels to us, if thou art (one) of those who speak the truth? In later times the simple مَا is so used; e. g. مَا تَقُومُ, dost thou not stand up? or thou dost not stand up! equivalent to pray, stand up.*

170. The interrogative pronouns مَنْ, *who?* and مَا, *what?* may stand in any one of the three cases, nominative, genitive, or accusative; as: مَنْ أَنْتَ, *who art thou?* مِنْ أَنْتِ بِنْتُ, *whose daughter art thou?* مَنْ قَتَلْتَ, *whom hast thou slain?* Even when they ought, strictly speaking, to

follow another word in the genitive, they may be put first in the nominative absolute, and their proper place supplied by a pronoun that falls back upon them (رَاجِعٌ or عَائِدٌ); as: *قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ* (instead of *مَنْ بِيَدِهِ*), *Say, In whose hand is the kingdom over everything?* But no such pronoun can be used, unless مَنْ and مَا precede in the nominative absolute. — To render the interrogation more lively, the demonstrative pronoun ذَا is appended (like the Heb. הַ) to the interrogatives مَنْ and مَا, even when the subject of the interrogative clause is introduced by the relative pronoun الَّذِي; as: *مَاذَا الَّذِي تَقُولُ* or *مَاذَا تَقُولُ*; as: *مَاذَا الَّذِي تَقُولُ* what is it (that) you say? *مَنْ ذَا الَّذِي أَمَرَ* or *مَنْ أَلَّذِي أَمَرَ* who is it that has given orders? *لِمَاذَا وَرَأَيْتَ بَعْدَ حَيْدِكَ إِلَى هَهُنَا* (pron. *limā dā*), why do you run away after your coming hither? — The pronouns مَنْ and مَا are always used substantively, but can neither govern a genitive nor be followed by another substantive in apposition to them in any case (nom., gen., or acc.); *مَنْ فَتَى*, *مَنْ فَارِسٌ*, do not mean *τις ἀνήρ*; *quisnam vir?* *quis eques (est ille quem vides)?* but *quis (est) vir?* *quis (est) eques?* مَنْ being the subject and the following word the predicate. E. g. *إِذَا أَلَقَّوهُمُ قَالُوا* *مَنْ فَتَى خِلْتُ أَنَّنِي عُنِيْتُ* when the tribe ask, Who is a man? I think that I am meant; *لَوْ كَانَ فِي أَلَّافٍ مِثْلاً وَاحِدٌ*; *فَدَعَوْا مَنْ فَارِسٌ خَالَهْمُ إِيَّاهُ يَعْنُونَا* were there one of us among a thousand, and they cried out, Who is a horse-man? he would think that it was he they meant (يَعْنُونَا).

in rhyme for *يَعْنُونَ*); *مَنْ إِلَهٌ غَيْرَ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ*; lit. *who (is) a god, different from the (true) God, (that) can give you light?* the words *يَأْتِيكُمْ بِضِيَاءٍ* forming a relative clause in connection with the indefinite substantive *إِلَهٌ* (see §. 172). Even such a case as is represented by the words *مَنْ زَيْدٌ*, *مَنْ زَيْدٌ*, in no way violates our rule. One person says *رَأَيْتُ زَيْدًا*, *I have seen Zèid*; another, repeating the exact words of the former speaker (*الْحِكَايَةُ*), asks: *مَنْ زَيْدًا*, *who is (the person you meant, when you said "ra'èitu Zèidan", by the word) „Zeidan“?* Similarly, in the genitive, *مَرَرْتُ بِزَيْدٍ*, *I passed by Zèid*, *مَنْ زَيْدٍ*. In general, however, the *حِكَايَةُ* (*imitation, citation or quoting of the exact words of a speaker*) is neglected, and the questioner asks *مَنْ زَيْدٌ*, *who is Zèid?* in the nominative. This *حِكَايَةُ* is allowed only when the word quoted is a proper name, and *مَنْ* is not preceded by any connective particle, such as *وَ*. We can only say *وَمَنْ زَيْدٌ*, *and who is Zèid?* *مَنْ غُلامٌ زَيْدٍ*, *who is the slave of Zèid?* — As an interrogative, *مَنْ* is construed with the masculine singular of a verb, but occasionally admits of the feminine, when the predicate is a person of the female sex; as: *مَنْ كَانَتْ أُمَّكَ*, *who was thy mother?* — If inquiry be made regarding the nature, qualities, social position, &c., of a person, *مَا* is used as the predicate, and not *مَنْ*; e. g. *وَقُلْنَا لَهُ مَا أَنْتَ*, *and we said to him, What art thou?* *مَا رَبُّ الْعَالَمِينَ*, *what is the Lord of created things?* *أَخْبِرْنِي عَنْ قَوْلِكَ وَلَمَّا رَأَتْ رَكَبَ التَّمِيرِيِّ أَعْرَضَتْ وَكُنَّ مِنْ أَنْ*

يَلْقَيْنَهُ حَذِرَاتٍ*) مَا كُنْتُمْ قَالِ كُنْتُ عَلَى حِمَارٍ هَرِيدٍ وَمَعِيَ
 صَلَاحٌ لِي عَلَى أَتَانٍ مِثْلِي tell me about your verse:
 "And after she descried the cavalcade of the Numèiri,
 she turned aside, and they were on their guard against
 meeting him", — what were you? He said, I was upon a
 lean he-ass, and along with me was a companion of mine
 upon a she-ass like it.

Rem. On the shortening of مَا into مَ, see vol. I. §. 351, rem.

171. Regarding the interrogative pronoun أَيُّ, of which
 we have spoken before (§. 87), there are here two remarks
 to be made. 1) أَيُّ is used, not only instead of the fem.
 أَيَّةٌ, but also instead of the plur. أَيُّونَ; as: مِنْ أَيِّ قَبِيلَةٍ أَنْتَ,
 of what tribe art thou? مِنْ أَيِّ النَّاسِ أَنْتَ, of what people
 art thou? 2) A nominal sentence with a nominal predicate,
 of which the subject (الْمَبْتَدَأُ) is أَيُّ with a pronominal suf-
 fix, may, as a whole, without any change of case, supply
 the place of an accusative to a verb or of a genitive after a
 preposition; as: ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى
 الرَّحْمَنِ عُتِبًا, then will we draw forth from every sect
 those who have been most violent in rebellious pride towards
 the Merciful; مَضَعَهَا لِيَنْظُرَ أَيُّهَا أَصْلَبُ, he bit them with
 his teeth in order to see which of them was the hardest;
 إِذَا مَا لَقَيْتَ بَنِي مَالِكٍ فَسَلِّمْ عَلَى أَيُّهُمْ أَفْضَلُ, when you
 meet the Bènū Mālik, salute him who is most excellent

*) حَذِرَاتٍ in rhyme for حَذِرَاتٍ by poetic license for مِنْ أَنْ, and حَذِرَاتٍ in
 rhyme for حَذِرَاتٍ.

amongst them. In such cases, however, **أَيُّ** may be put alone, without any suffix, in the accusative or genitive, the vacant place of the subject in the nominal clause being supplied by the pronoun of the third person. In the former case **أَيُّ** is treated as an interrogative, in the latter as a relative pronoun.

Rem. **أَيُّ** also serves to express astonishment, in which case it is always put in the masc. sing., and the noun which it governs in the genitive is undefined. If the preceding noun, to which **أَيُّ** refers, be indefinite, then **أَيُّ** agrees with it in case; as: **جِئْتَنِي بِرَجُلٍ أَيُّ رَجُلٍ**, *you have brought me a man, (and) what a man!* = *what a man you have brought me!* But if the preceding noun be definite, **أَيُّ** is always put in the circumstantial accusative or *hāl*; as: **جَاءَنِي زَيْدٌ أَيُّ رَجُلٍ**, *Zéid came to me, (and) what a man (he is)!* The reason of this is, that the interrogative and exclamatory **أَيُّ**, being by its very nature always indefinite, can never be in concord with a definite substantive. — The substantive that constitutes the object of wonder may be understood, when it is virtually contained in the verb, and **أَيُّ** must then be put in whatever case that substantive would have stood, had it been expressed; as: **إِنْتَكَرُوا أَيُّ نَكَايَةٍ**, *how they have been tormented!* i. e. **إِنْتَكَرُوا نَكَايَةٍ أَيُّ نَكَايَةٍ**.

3. Relative Sentences.

172. There are in Arabic, as well as in the other Semitic languages, two sorts of relative sentences; namely 1) *indefinite*, i. e. such as are annexed to an immediately preceding indefinite substantive, without the aid of a conjunctive noun (vol. I. p. 219); and 2) *definite*, i. e. such as are introduced by a conjunctive noun, whether substantive or adjective, which is definite by its very nature. A sentence of the former kind is called **صَفَةٌ**, a *descriptive* or *qualificative sentence*; of the latter kind, **صِلَةٌ**, a *conjunctive sentence*; and the conjunctive noun itself is called **الْمَوْصُولُ** or simply **الْإِسْمُ الْمَوْصُولُ**. Examples of the *first* kind: **مَرَرْتُ بِرَجُلٍ يَنَامُ**, *I passed by a man who was sleeping*; **أَوَّلُ بَيْتٍ وُضِعَ لِلنَّاسِ**, *the first temple that was founded for mankind*; **آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ**, *firmly constructed (i. e. unambiguous) verses, which form the chief portion (lit. are the mother) of the Scriptures*; **يَوْمَ لَا يَنفَعُ** **وَلَا شَفَاعَةٌ** **فِيهِ، وَلَا خَلَّةٌ وَلَا شَفَاعَةٌ**, *a day on which neither traffic, nor friendship, nor intercession shall be of any avail* (compare Gesenius' Heb. Gr. §. 121, 3). Examples of the *second* kind: **مَنْ فَعَلَ ذَلِكَ**, *he who did or has done this*; **الْمَلِكُ الَّذِي يَعْدِلُ**, *the king who is just*. — Sometimes, however, a noun defined by the article is followed by a qualificative sentence, when that noun indicates, not a

particular individual (animate or inanimate), but any individual bearing the name; e. g. *مَا يَنْبَغِي لِلرَّجُلِ يُشْبِهُكَ*, *what becomes the man who is like you*; *كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا*, *like the ass that carries books*; *كَالْجَمْرِ يُوضَعُ فِي الرَّمَادِ*, *like the coal that is put among the ashes*. In such phrases as *نِعَمَ الرَّأْيِ رَأَيْتَ*, *what an excellent resolution you have adopted!* the substantive *الرَّأْيِ* is the first nominative after the verb of praise, and the clause *رَأَيْتَ* the second nominative, standing for *مَا رَأَيْتَ*; so that the expression is equivalent to *نِعَمَ الرَّأْيِ رَأَيْتَ*.

Rem. a. The Arabs, like the other Shemites, have no relative pronoun which they can employ when the antecedent to the relative clause is indefinite. Further, it should be observed that *أَيُّ* and *الَّذِي* are always definite, whether the latter be used substantively or adjectively, whilst *مَنْ* and *مَا*, which can only be used substantively, are either definite or indefinite; e. g. *مَنْ جَاءَ*, *he who comes* or *one who comes*; *مَا لِي*, *that which I have* or *something which I have*. When employed indefinitely, *مَنْ* and *مَا* are not regarded by the Arabs as conjunctive nouns, but as indeclinable substantives (equivalent in meaning to *شَخْصٌ*, *a person*, and *شَيْءٌ*, *a thing*), to which the words that we regard as the complement of the relative pronoun, are annexed as a qualificative clause, which is virtually in the same case. We even find, though very rarely, a single adjective so annexed to *مَنْ* or *مَا*, and actually agreeing with them in case. When thus used, *مَنْ* and *مَا* are said to be *مَوْصُوفَةٌ*.

Rem. b. The pronoun in the qualificative clause, which falls

back upon the antecedent (الرَّاجِعُ or الْعَائِدُ), ought, strictly speaking, to be of the third person, even when the subject of the qualified substantive is a pronoun of the first or second person. In practice, however, the one is usually brought into agreement with the other; as: *إِنَّا لَقَوْمٌ مَّا*, *ye are people who are foolish*; *إِنَّكُمْ قَوْمٌ تَجْهَلُونَ*, *verily we are people who count it no disgrace to be slain*; *إِنِّي أَمْرٌ وَجِدَّ الرَّجَالُ عَدَاوَتِي*, *verily I am a man whose hostility (brave) men find (to be terrible).*

173. The qualificative sentence necessarily contains a pronoun (الرَّاجِعُ or الْعَائِدُ), referring to the qualified noun and connecting it with the qualificative sentence. This pronoun is either contained in the verb of the qualificative sentence, as its nominative, e. g. *رَجُلٌ جَاءَ*, *a man who came*; or, in case of its being a nominal sentence, is expressed by a separate pronoun, e. g. *رَجُلٌ هُوَ صَدِيقِي*, *a man who is my friend*; or, lastly, appears as a suffix in the genitive or accusative, e. g. *مَرَرْتُ بِرَجُلٍ أَبُوهُ نَائِمٌ*, *I passed by a man whose father was asleep*; *زَوَّجْتُ ابْنِي بِأَمْرَاءٍ كَانَتْ عَمْرُو يُحِبُّهَا*, *I married my son to a woman with whom Amr was in love*. The suffix is, however, not unfrequently suppressed, when the sense clearly indicates the connection between the qualified noun and the qualificative clause; as: *فَمَا أَدْرِي*, *and I do not know whether distance and length of time have altered them, or wealth which they have won* (أَصَابُوا for أَصَابُوا); *ضَرَبْتُهُ*, *I struck him a blow at which he fell like dead* (حَرٌّ for حَرٌّ).

174. The conjunctive noun **الَّذِي** may be used either substantively or adjectively. In the former case, it includes the idea of a person or thing, that is to say, it is equivalent to the substantive **مَنْ** and **مَا**, when they are definite (**مَوْضُوعًا**), *he who, that which*. In the latter case, it agrees, like any other adjective, with its antecedent, which is always a definite substantive, in gender, number and *case*, and thus markedly differs from the relative pronouns of the Indogermanic languages; as: **عِنْدَ الرَّجُلَيْنِ الَّذِينَ جَاءَا**, *in the possession of the two men who are come*; **رَأَيْتُ الرَّجُلَيْنِ الَّذِينَ هُمَا بَجِيَلَانِ**, *I saw the two men who are niggardly*.

175. As the case in which the conjunctive nouns stand, is altogether independent of the conjunctive clause, they cannot express the syntactical relations of our relative pronouns. If they stand (as is always the case with **مَنْ**, **مَا**, and **أَيُّ**, and frequently with **الَّذِي**) as substantives at the beginning of an independent sentence, they form its subject or inchoative (**مُبْتَدَأًا**), and are consequently in the nominative; and the same is the case with **الَّذِي**, when it is annexed as an adjective to any such subject in the nominative. In every other case, they stand, it is true, at the commencement of the conjunctive sentence, but are in whatever case the preceding governing word requires, be it noun, verb, or particle; that is to say, they are in that case which, according to our idiom, pertains to the demonstrative pronoun implied in them, or to the substantive antecede-

dent to which they refer. The syntactical place of our relative pronoun is supplied by a pronoun in the conjunctive sentence, which falls back upon the conjunctive noun and agrees with it in gender and number. This pronoun is called by the grammarians *إِلَى الْمَوْضُولِ الرَّاجِعُ* (or *الرَّاجِعُ*) *الضَّمِيرُ الْعَائِدُ*, *the pronoun that returns to the conjunctive noun*, or simply *الرَّاجِعُ* or *الْعَائِدُ*.

1) If this pronoun stand, as the subject, in the nominative case, it is represented, in a *verbal* sentence, by the personal pronoun implied in the verb; e. g. *أُحِبُّ مَنْ يَعْدُلُ*, *I love him who is just*; *مِنْهُمْ مَنْ يَسْتَعِينُونَ إِلَيْكَ*, *among them are some who will hearken to thee*; *نَكُنْ مِثْلَ مَنْ يَا*, *(if so,) we shall be like those, O wolf, who are comrades*; *أَخَافُ مِنَ الْمَلِكِ الَّذِي يَظْلِمُ النَّاسَ*, *I am afraid of the king who oppresses mankind*. But in a *nominal* sentence, it is expressed by a separate pronoun; e. g. *مَنْ هُوَ بَرٌّ*, *he who is pious*; *مِمَّا هُوَ ضَلَالٌ*, *of that which is error*; *عُدْتُ الشَّيْخَ الَّذِي هُوَ مَرِيضٌ*, *I have visited the old man who is sick*. In nominal sentences of which the predicate is an adverb, or a preposition with its genitive, depending upon the idea of *being* understood, the virtually existing subject of the substantive verb suffices to connect the clauses, without any separate pronoun being expressed; as: *مَرَرْتُ بِمَنْ تَمَّ*, *I passed by him who is there or those who are there*; *لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا*, *to him belongs what is in heaven*

and upon earth, and those who dwell with him are not too proud to serve him; *إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ*, verily the first temple that was founded for mankind is that which is at Bèkka (Mèkka). The *عَائِدٌ* may also be omitted in a nominal sentence of more than the usual very limited length; as: *جَاءَ الَّذِي ضَارِبٌ زَيْدًا*, he who beats Zeid, is come; *هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ*, he it is who is a God in heaven and a God upon earth; *مَا أَنَا بِالَّذِي قَاتِلُكَ سَوْءٌ*, I am not he who speaks evil of you; but this omission is rare in very short nominal sentences; e. g. *جَاءَ الَّذِي قَائِمٌ*, he who stands, is come; *مَنْ يُعْرَنَ بِالْحَمْدِ لَا يَنْطِقُ بِمَا سَفَهُ*, he who strives hard after praise, does not speak what is foolish.

2) If the *عَائِدٌ* be an objective complement in the accusative, it is appended as a suffix to the verb; e. g. *رَأَيْتُهُ*, he whom I have seen; *السَّارِقُ الَّذِي قَتَلَهُ ابْنِي*, the thief whom my son killed. The suffix is, however, not unfrequently omitted; as: *الْمَالُ الَّذِي تَشْتَهِي أَنْفُسُنَا*, the wealth which our souls desire (*تَشْتَهِيهِ* for *تَشْتَهِي*); *الْكِتَابُ الَّذِي أَنْزَلَ اللَّهُ* or *رَفَعَهُ* (أَنْزَلَ for رَفَعَهُ).

3) A pronominal suffix also supplies the place of our relative, when it stands in the genitive, dative, &c., or is governed by a preposition; as: *الطَّبِيبُ الَّذِي آتَنُهُ عِنْدِي*, the physician whose son is at my house; *مَنْ لَهُ مَالٌ كَثِيرٌ*,

he who has great possessions; مَا تَدْعُوهُمْ إِلَيْهِ, that to which you summon them. Should the suffix, however, be preceded by the same preposition as the preceding conjunctive noun, the suffix and its preposition may be omitted; as: أَنَا عِنْدَ مَنْ أَنْتَ, I am at the house of the same person as you (أَنْتَ instead of عِنْدَهُ أَنْتَ); مَرَرْتُ بِأَلْدِي مَرَّ سُلَيْمَانَ; (أَنْتَ instead of عِنْدَهُ أَنْتَ); مَرَرْتُ بِأَلْدِي مَرَّ سُلَيْمَانَ (مَرَّ for مَرَّ). But this is not allowed when the preposition is used before the suffix in a different meaning from that which it has before the conjunctive noun, nor when the preceding verb is a different one; as: زَهَدْتُ فِي أَلْدِي رَغَبْتُ فِيهِ, I have had no longing after that which you desired (not فِي أَلْدِي رَغَبْتُ فِيهِ).

Rem. The عَائِدُ after أَلْدِي originally was, and, strictly speaking, ought to be, a pronoun of the third person, even when the preceding subject is a pronoun of the first or second person; as: نَحْنُ الَّذِينَ أَصْبَحُوا إِصْبَاحًا, it is we who were up early. More usually, however, the عَائِدُ is brought into agreement with the word to which it refers (compare §. 172 rem. b); as: أَنَا أَلْدِي سَتْنِ أُمِّي حَيْدَرَةَ, I am he whom his (lit. my) mother named Haidara (Lion);* أَلْسَتِ الْعَبْدَ الْأَسْوَدَ الَّذِي كُنْتَ تُرَاعِيْنَا بِمَوْضِعِ كَذَا, are you not the negro slave, who used to attend upon us in such and such a place?

* سَتْنِ by poetic license for سَتْنِي, and حَيْدَرَةَ in rhyme for حَيْدَرَةَ.

4. Copulative Sentences.

176. We have already spoken of the difference between the copulative particles **وَ** and **فَ** in Vol. I. §. 366. To what has been there said, the following remarks may be added. — *a*) If to the subject implied in any form of the finite verb, there be added another subject, the former must be repeated in the shape of a separate personal pronoun; as: **حَضَرْتُ أَنَا وَيَعْقُوبُ**, *I and Ya'qub were present*; **إِنَّهُ هُوَ وَأَخْبَابُهُ**, *he and his companions came*; **إِنَّهُ هُوَ وَرَبُّكَ**, *Go, thou and thy master*. — *b*) If a substantive be connected by **وَ** with the pronominal suffix of a verb, the suffix may be repeated in the shape of a separate pronoun, but not necessarily; as: **أُجِنِّبُنِي وَبَنِيَّ**, *remove me and my sons*; **أَجَلَّهُ وَقَوْمَهُ**, *he removed him and his people to another country*. But if a pronoun is to be connected by **وَ** with a substantive or pronoun in the accusative, it must be suffixed either to the repeated verb or to the particle **إِنَّا** (Vol. I. §. 188); as: **وَقَتَلَهُ وَإِيَّاهَا** or **وَقَتَلَهُ**, *he killed him and her*. — *c*) If with a pronominal suffix in the genitive there be connected a substantive in the same case, the former must be repeated as a separate pronoun; as: **إِتِّفَاقُهُ هُوَ وَأَخِيهِ**, *his and his brother's agreement*. — *d*) The form of expression given under *a* may be varied by repeating the verb after **وَ**, but even then it is customary to employ the separate pronoun; as: **حَضَرْتُ أَنَا وَحَضَرَ يَعْقُوبُ**, *I and Ya'qub were present*. The verb may be repeated in the same way, when

a substantive object is annexed to a pronominal object (see above, *b*); as: *قَتَلْتُهُ وَقَتَلْتُ مَنْ كَانَ مَعَهُ مِنْ أَهْلِهِ*, *I killed him and those of his family who were with him*, or *قَتَلْتُهُ وَمَنْ كَانَ مَعَهُ*. — *e*) If a substantive be connected by *وَ* with the pronominal suffix of a preposition, the preposition must be repeated; as: *لِي وَلِإِخِي*, *to me and his brother*. This rule is sometimes violated in poetry, but very rarely in prose; as: *فَقَدْ خَابَ مَنْ يَصَلِّي بِهَا وَسَعِيرَهَا*, *and lost is he who is scorched in it (war) and its flame*. — *f*) If a genitive belongs alike to two or more nouns, it is, in classical Arabic, attached to the first of them, and represented after the other by a pronominal suffix; as: *بَنُو الْمَلِكِ وَبَنَاتُهُ*, *the king's sons and daughters*. But in later times, and even occasionally in ancient poetry, this rule is neglected, the genitive being annexed to the last substantive, and the preceding ones put in the construct state (see §. 78, rem.); as: *مُوسَى يَذْكُرُ أَوْلَادَ وَأَحْفَادَ آدَمَ*, *Moses mentions by name the sons and grandsons of Adam*, instead of *أَوْلَادَ آدَمَ وَأَحْفَادَهُ*. — *g*) The negative particle *لَا*, when it follows *وَ*, supplies the place of a preceding negative sentence (see §. 160); as: *لَمْ يَبْقَ أَبِي وَلَا أُمِّي*, *neither my father nor my mother remains alive*. Sometimes *لَا* is prefixed even to the first substantive, notwithstanding the negative that precedes the whole sentence; as: *مَا وَقَعَ بَيْنَنَا وَلَا قِتَالٌ وَلَا كَلَامٌ*, *there has been neither combat nor dispute between us*.

177. When two verbs, connected by *وَ* and referring

to the same subject, precede that subject, one of them (in general the second) agrees with it in gender and number, whilst the other is put in the singular masculine; as: *بَغَى وَأَعْتَدَا عَبْدَاكَ*, *your two servants acted insolently and with violence*; *يُحْسِنَانِ وَيُسِيءَانِ أَبْنَاكَ*, *your two sons do good and evil*. This involved form of expression occurs, however, but rarely in classical Arabic, in which we usually find: *يُحْسِنُ أَبْنَاكَ وَيُسِيئَانِ*, *بَغَى عَبْدَاكَ وَأَعْتَدَاكَ*.

Rem. This and the following sections, as far as §. 180, furnish examples of what the Arab grammarians call *الْتَنَازُعُ فِي الْعَمَلِ*, *the conflict in regard to government*.

178. Sometimes a noun belongs to two verbs as the subject of the one and the objective complement of the other.

a) When this is the case, if the verb to which it is the complement be placed first, the noun is expressed only as the subject of the second verb, and the first verb is left without any complement; as: *ضَرَبْتُ وَضَرَبَنِي زَيْدٌ*, *I struck (Zèid) and Zèid struck me*. Some Arab grammarians, however, allow the first verb a pronominal complement; as: *ضَرَبْتُهُ وَضَرَبَنِي زَيْدٌ*.

b) If the verb, of which the noun is the subject, be placed first, the second verb takes a pronominal complement, and the first verb agrees with the noun according to the rules laid down in §. 141 etc.; as: *ضَرَبَنِي وَضَرَبْتُهُمَا الزَّيْدَانِ*, *the two Zèids struck me and I struck them*. The omission of the pronominal complement is rare; as: *ضَرَبَنِي وَضَرَبْتُ الزَّيْدَانِ*. The noun may also be made the complement of the second verb, and the first

verb, which has now no subject exp: the noun in gender and number; as: *the two (Zèids) struck me, and I struck the Zeïds*, *ضَرَبْتُ الرَّيِّدِينَ وَضَرَبُونِي*, they (the I struck the Zeïds. — All these invol occur but seldom in classical Arabic, the construction being: *ضَرَبْتُ زَيْدًا وَضَرَبَنِي*, *رَبَانِي*, *ضَرَبَنِي الرَّيِّدُونَ وَضَرَبْتُهُمْ*. *ضَرَبْتُ الرَّيِّدِينَ وَضَرَبُونِي*.

179. In the case of a verb with both a subject and a predicate if the predicate be common to two persons, the verb is expressed only once, being either elliptical or having its place supplied by a suffix. For example, we may express *was sick* by *نُتُّ وَكَانَ زَيْدٌ مَرِيضًا* or lastly *نُتُّ مَرِيضًا*, forms being preferred. These inversions likewise occur but rarely in classical Arabic, the construction being *كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا* or *وَكَانَ زَيْدٌ مَرِيضًا*.

180. Almost the same thing takes place after the verb *ظَنَّ*, *to think, suppose, حساب, to reckon, think, etc.*, which take for their objective complement a clause consisting of a subject and a predicate (§. 24), as: *ظَنَنْتُ زَيْدًا عَالِمًا*, *I thought Zeïd learned*. The predicate of the clause, that

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serves as complement to the **فَعَلُ الْقَلْبِ**, may belong to two different propositions, and consequently refer to two different subjects; whilst the noun, that is the subject of the **فَعَلُ الْقَلْبِ** in the one proposition, may in the other be the subject of the clause which is dependent upon the **فَعَلُ الْقَلْبِ**. When this is the case, we may, in accordance with §. 179, translate such a phrase as *Zèid thought me learned and I thought him learned*, by **ظَنَّنِي وَظَنَّتُ زَيْدًا عَالِمًا**, or **ظَنَّنِي وَظَنَّتُ زَيْدًا عَالِمًا**, or lastly **ظَنَّنِي وَظَنَّتُ زَيْدًا عَالِمًا**. The first of these modes of expression is the commonest, but all three are rare, the natural and usual construction being **ظَنَّنِي زَيْدًا عَالِمًا وَظَنَّتُهُ إِيَّاهُ**. — If the subjects differ in gender or number, the predicate must be repeated; as: **أَظُنُّ وَيُظَنَّنَانِي أَخَا زَيْدًا وَعَمْرًا أَخَوَيْنِ**, *I think Zèid and Amr two brothers (of mine), and they think me a brother (of theirs)*.

181. If two verbs are dependent upon another verb, which is preceded by a negative particle, the second of the dependent verbs usually takes the negative **لَا** along with the conjunction **وَ**; as: **مَا أَمْكَنِي أَنْ أَعْمَلَ شَيْئًا وَلَا أَقْطَعَ أَمْرًا**, *it was not possible for me to do anything or to conclude anything*. Here **لَا** is equivalent to a repetition of the words **مَا أَمْكَنِي أَنْ** in the former part of the sentence.

182. The Arabs, as well as the other Shemites, often connect single verbs and entire sentences with one another merely by means of the particles **وَ** and **فَ**, where we should

employ particles of a more definite meaning to indicate the precise relation between them. They use **وَ**, for example, where we would prefer a disjunctive or adversative particle; as: **اللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ**, *God knows, but ye do not know*. In such cases, however, **وَ** has in reality only a copulative force; the adversative relation lies in the nature of the two clauses themselves. — The Arabs also use **وَ** and **فَ** with a separate verb in some cases in which we avail ourselves of a subordinate modifying expression; e. g. **رَكَعَ فَأَطَالَ**, *he bowed down and made long* (his bowing down), equivalent to *he bowed down for a long time*, instead of **أَطَالَ الرَّكُوعَ**, as we may also say (see §. 140).

183. The particle **وَ** in Arabic, like its equivalents in the other Semitic languages, often serves to connect two clauses, the second of which describes the state or condition either of the subject or one of the complements of the first clause, or else of a new subject. This takes place in such a way that:

1) The clause descriptive of the state is nominal; as: **أَنْقَرَضَ فِي وَقْتِهِ**, *Zèid rose up weeping*; **قَامَ زَيْدٌ وَهُوَ بَاكٍ**, *two generations of men passed away in his time, whilst he still lived*; **كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ**, *ye lied, knowing (that ye did so), ye lied wittingly*, in which example the nominal circumstantial clause has a finite verb for its predicate; **دَهَبَ زَيْدٌ وَعَمَرُو بَاقٍ**, *Zèid went away, whilst Amr remained*, where the circumstantial clause has a distinct subject; **دَهَبَ زَيْدٌ وَعَمَرُو يَشْتَغِلُ**, *Zèid went away,*

whilst Amr was busy, in which case the circumstantial clause has a distinct subject and a finite verb for its predicate.

Rem. We rarely find a nominal clause merely appended to the preceding proposition, without *وَ*, and even without a pronoun; as:

مَرَرْتُ بِالْبُرِّ قَفِيْزٍ بِدِرْهَمٍ, *I passed by the wheat, (whilst) a bushel (of it was selling) for a dirhem* (قَفِيْزٍ مِنْهُ for قَفِيْزٍ).

2) The clause descriptive of the state is verbal and affirmative, the verb being in the Imperfect, preceded by *وَقَدْ*; as: لِمَ تُؤَدُّوْنِيْ وَقَدْ تَعْلَمُوْنَ اَنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ; *why do ye insult me, knowing as ye do, that I am the apostle of God unto you?* If the particle *قَدْ* be not employed, *وَ* must also be dropped, so that the circumstantial Imperfect is outwardly unconnected with the previous proposition; as: جَاءَ زَيْدٌ يَخْتَضِكُ, *Zèid came laughing* (see §. 8, e).

3) The clause descriptive of the state is verbal and negative, the verb being in the Imperfect, preceded by *وَلَمْ*; as: قَالَ اُرْجَى اِلَيَّ وَلَمْ يُرْحَ اِلَيْهِ شَيْءٌ; *he has said, Something has been revealed to me, whilst nothing has been revealed to him.* In this case *وَ* may be dropped; as: فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ; *and so they returned, (laden) with favours and benefits from on high, without any evil having touched them.* Where the negation is expressed by *لَا*, the particle *وَ* is rarely used; e. g. لَوْ اَنَّ قَوْمًا لَّا رَتَقَ قَبِيْلَةً دَخَلُوا السَّمَاءَ دَخَلَتْهَا لَّا اُخْبَبُ; *if any persons entered heaven because of distinction of tribe, I would enter it without being hindered.*

4) The clause descriptive of the state is verbal and affirmative, the verb being in the Perfect, preceded by **وَقَدْ**; as: **هَذَا غِنَاهَا وَقَدْ أَسْنَتْ**, *such is her singing, now that she has grown old*. Sometimes **وَقَدْ** is omitted, and, more rarely, either **وَ** or **قَدْ** alone; as: **جَاءَكُمْ حَصْرَتٌ صُدُّوْكُمْ أَنْ يُقَاتِلُوْكُمْ**, *they are come unto you, their hearts being reluctant to fight against you*; **الَّذِينَ تَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا**, *those who, having remained (at home), say of their brethren (who went out to battle), If they had taken our advice, they would not have been killed*; **مَا كَانَ يَنْفَعُنِي مَقَالَ نِسَائِهِمْ وَقُتِلْتُ دُونَ رِجَالِهِمَا لَا تَبْعِدِ**, *what can it boot me that their women say, O do not perish! when I am already slain fighting for their husbands?* **رَأَيْنَاهُ قَدْ تَغَيَّرَ لِزَيْدٍ وَكَانَ عَلَى جُنْدِهِ**, *we saw him enraged against Zeid, who was in command of his army*.

Rem. The **وَ** that introduces such circumstantial clauses, is called by the Arab grammarians, **وَاوُ الْحَالِ**, *the wāw that expresses the state, condition or circumstance*.

5. Adversative, Restrictive and Exeptive Sentences.

184. The principal adversative particles in Arabic are **لَكِنَّ** or **لَكِنَّ** and **بَلْ**.

1) **لَكِنَّ** or **لَكِنَّ**, which is often preceded by **وَ**, is opposed in particular to a preceding negative proposition or a prohibition; as: **لَا تَضْرِبْ زَيْدًا وَلَكِنَّ عَمْرًا**, *do not beat*

Zèid, but Amr; مَا ظَلَمُونَا وَلَكِن كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ, they did not injure us, but they injured themselves; فَلَا يَلْمُوكُنِي فِي حُبِّ لَيْلَىٰ وَعَوَازِلِي وَلَكِنِّي مِنْ حُبِّهَا لَعَيْدٌ وَتَوَلَّىٰ وَكَبَّرَ, he neither believed nor prayed, but accused (the apostle) of imposture and turned away; يَلْمُوكُنِي فِي حُبِّ لَيْلَىٰ وَعَوَازِلِي وَلَكِنِّي مِنْ حُبِّهَا لَعَيْدٌ, my reproachers blame me for loving Lèilā, but I am deeply smitten with love for her (عَيْدٌ in rhyme for عَيْدٌ).

When introducing a nominal clause, **لَكِن** requires the subject to be put in the accusative (see §. 36), whereas **لَكِن** leaves it in the nominative; as: **لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ**, *but the ungodly are today in manifest error.*

2) **بَل** is opposed either to a preceding affirmative or negative proposition, a command or a prohibition; as: **مَا قَامَ زَيْدٌ بَلْ عَمِرٌ**, *Zèid got up—not so, it was Amr; مَا قَامَ زَيْدٌ بَلْ عَمِرٌ, Zèid did not get up, on the contrary, it was Amr; مَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ, *we do not see that you are in any way superior to us—on the contrary, we think you liars; قَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ*, *they say, Our hearts are uncircumcised—that is not it, but God hath cursed them for their unbelief; خَلَعُوا عَنْهُ خِلْعَتَهُ بَلْ وَثُوبَ الْحَيَاةِ*, *they stripped him of his dress, and not only that, but also of the garment of life.**

185. The particle **إِنَّمَا** is one of the most important in the language as a **حَرْفُ حَصْرٍ**, or *particle of limitation or restriction*. It stands at the beginning of a proposition, whilst the word or portion of the proposition which is affected by

it, is always placed for emphasis' sake at the end (compare §. 36, rem. *b*); as: **إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ**, *we are only making fools (of you)*; **إِنَّمَا قَلِدِينَ فِي كُلِّ عُمْرِكَ وَاحِدًا أَوْ اثْنَيْنِ**, *you give birth in your whole life to only one or two*; **إِنَّمَا أَخَشَى سَيْدَ تَلْعَنِي**, *I fear the overflow only of my own streamlet.*

186. The exceptive particle that chiefly requires to be noticed in this place, is **إِلَّا**, a compound of **إِنْ**, *if*, and **لَا**, *not*. The rules for the construction of the exception (**الْإِسْتِثْنَاءُ**) are as follows. *a*) When the thing excepted (**الْمُسْتَثْنَى**) is placed *after* the general term (**الْمُسْتَثْنَى مِنْهُ**, *that from which the exception is made*), and the proposition containing that term is affirmative, the exception must be put in the accusative; e. g. **قَامَ الْقَوْمُ إِلَّا زَيْدًا**, *the people stood up, with the exception of Zèid*; **مَرَرْتُ بِالْقَوْمِ إِلَّا زَيْدًا**, *I passed by the people, excepting Zèid.* — *b*) When the thing excepted is placed *after* the general term, and the proposition containing that term is negative, the exception may be put either in the accusative, or in the same case with the general term (as a **بَدَلٌ** or *permutative*), the latter construction being preferred; e. g. **إِلَّا زَيْدًا**, **مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدٌ**, *no one came to me but Zèid*; **مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ**, **إِلَّا زَيْدًا**, *I passed by no one but Zèid*; unless it should happen that the thing excepted is wholly different in kind from the general term, in which case the preference is given to the accusative; as: **إِلَّا حِمَارًا**, **مَا جَاءَنِي أَحَدٌ إِلَّا حِمَارًا**, or **إِلَّا حِمَارًا**.

no one (i. e. *person*) *came to me but an ass*. If, however, the general term, from which the exception is made, is not expressed, the thing excepted is put in whatever case the general term would have been in, had it been expressed (الإِسْتِثْنَاءُ الْفُرْعَانُ, *the empty exception*); e. g. مَا جَاءَنِي إِلَّا زَيْدٌ (not زَيْدًا), *no one came to me but Zèid*; مَا مَرَرْتُ إِلَّا بِزَيْدٍ, *I passed by no one but Zèid*; لَمْ يَضْرِبْ إِلَّا زَيْدًا, *he did not beat any one but Zèid*; for had the general term been expressed, we should have said, مَا مَرَرْتُ بِأَحَدٍ, مَا جَاءَ أَحَدٌ, and لَمْ يَضْرِبْ أَحَدًا. — c) When the thing excepted is placed *before* the general term, it is invariably put in the accusative, if the proposition containing the general term is affirmative; as: قَامَ إِلَّا زَيْدًا الْقَوْمُ, *the people stood up, excepting Zèid*; but if that proposition be negative, the thing excepted may be put either in the accusative or in the nominative, though the former is the usual construction; e. g. مَا لِي إِلَّا آلُ أَحْمَدَ شَيْعَةً, *I have no helpers but the family of 'Ahmed*; مَا لِي إِلَّا أَخُوكَ نَاصِرٌ, *I have no helper but your brother*, where أَخَاكَ would be better.

Rem. a. The verbal clauses مَا خَلَا, *what is free from*, and مَا عَدَا, *what goes beyond*, are often used in the sense of *except*, and govern the accusative; e. g. فَأَنْزَلُوهُمْ مَا خَلَا عَبَّاسًا, *and they made them alight, excepting 'Abbās*; إِلَّا كُلُّ شَيْءٍ مَّا خَلَا اللَّهَ, *verily, everything, excepting God, is vanity* (بَاطِلٌ in rhyme for بَاطِلٌ); ذُقْتُ أَنْوَاعَ الْحَلْوَاءِ مَا عَدَا الْحَبِيبَ, *I have tasted all kinds of sweetmeats, except the habīs*. When مَا is dropped, as is fre-

quently the case, they may be construed with the genitive, though this is disputed with regard to *عَدَا*; e. g. *خَلَا اللَّهُ لَا أَرْجُو سِوَاكَ*, *saving God, I have no hope but in thee*; *لَيْسَتْ الْمَلَابِيسُ الْفَاحِشَةَ*, *I have worn all sorts of splendid garments, except the black*; *أَجَّعْنَا حَيَّتَهُمْ قَتْلًا وَأَسْرًا عَدَا الشَّمْطَاءِ وَالطِّفْلِ الصَّغِيرِ*, *we gave up their tribe to slaughter and bondage, except the old woman and the young child*.—Like *خَلَا* is construed *حَاشَى* or *حَاشَا* (rarely *حَاشَ* and *حَشَى*), which is seldom preceded by *مَا*; as: *أَحْسَنْتُ إِلَى الْأَكَابِرِ وَالْأَصَاغِرِ حَاشَى الْبَرَامِكَةِ*, *I have benefited the high and low, with the exception of the family of Barmek*; *أُسَامَةُ أَحَبُّ النَّاسِ إِلَيَّ مَا حَاشَ فَاطِمَةَ*, *'Usāma is the dearest of mankind to me, excepting Fātima (words of the Prophet)*.

Rem. b. *لَا سِيَّيَا*, *especially, above all* (see Vol. I. §. 364, 5), may be construed either with the nominative or the genitive; as: *وَهِيَ كَنِيْسَةٌ تُعْظِمُهَا النَّصَارَى غَايَةَ التَّعْظِيمِ وَلَا سِيَّيَا مُلُوكِ الْفِرَنْجِ*, *this is a church which the Christians hold in very great reverence, but especially the kings of the Europeans*; *وَلَا سِيَّيَا يَوْمِ جُلْجُلِ*, *but especially a day in the valley of Gulgul (جُلْجُلِ)* in rhyme for *جُلْجُلِ*. The word *سِيَّ* is the accusative of the noun *سِيَّ*, *an equal* (see §. 39), and, if the construction with the genitive be adopted, *مَا* is regarded as redundant (compare §. 57, rem. f). Later writers incorrectly use *سِيَّيَا*, without *لَا*; as: *هَذَا مَعَ مَزِيدٍ إِحْسَانِي: لَا سِيَّيَا*, *this (he did), notwithstanding his excessive kindness to him, especially in time of dearth*.

6. Conditional and Hypothetical Sentences.

187. To what we have said above (§§. 4—6, §. 13, and §. 17), regarding the use of certain moods and tenses in the protasis and apodosis of conditional and hypothetical clauses, we must here add a few words on the use of the particle **فَ** at the commencement of a conditional apodosis. — This particle is used to separate the protasis and apodosis of a conditional sentence, when the conditional particle of the protasis either cannot exercise any influence upon the apodosis, or is not wanted to do so. This is the case:

1) When the apodosis is a nominal clause; as: **إِنْ قُلْتَ هَذَا**, *if thou sayest this*, **فَأَنْتَ مِنَ الْكَافِرِينَ**, *thou art one of the unbelievers.*

2) When the apodosis is a verbal clause, but the verb is a defective one, such as **لَيْسَ**, *he is not*, **عَسَى**, *perhaps he is*, and the like; e. g. **مَنْ لَمْ يَكُنْ تَعْظِيمُهُ بَعْدَ أَلْفِ مَرَّةٍ**, *he whose reverence (for his teacher) is not the same after (seeing him) a thousand times as after (seeing him) for the first time, is not worthy of science.*

3) When the apodosis is a verbal clause, expressing a desire, wish, command, or prohibition; as: **إِنْ كُنْتُمْ تُحِبُّونَ**, *if ye fear God, follow me*; **مَنْ شَاءَ أَنْ**, *whoever*

wishes to attain all his desires, let him make use of his nights, as of a camel, to overtake them.

4) When the apodosis is a verbal clause, preceded by one of the affirmative particles *سَ*, *سَوْفَ*, *قَدْ* and *إِنْ*, or one of the negative particles *مَا* and *لَنْ*; as: *إِنْ يَسْرِقْ فَقَدْ*, *إِنْ كُنْتُمْ فِي رَيْبٍ*, *إِنْ تَسْتَغْفِرْ لَهُمْ*, *إِنْ تَسْتَغْفِرْ لَهُمْ*, if he steals, (what wonder is it? for) a brother of his has stolen before him; if ye are in doubt about the resurrection, (bethink yourselves that) it is we who have created you; if thou askest forgiveness for them, (know that) God will not forgive them.

5) When the perfect tense in the apodosis is intended to retain the signification of the perfect (see §. 6, c).

188. The conditional particle is constantly omitted at the beginning of an alternative sentence; as: *أَنَا الْمَلِكُ شِئْنُمُ أَوْ*, *أَبَيْتُمُ*, I am king, whether you like it or not (instead of the fuller: *سَوَاءٌ أَشِئْتُمُ أَوْ أَبَيْتُمُ*, no matter etc.); *غَرِيبًا كَانَ أَوْ قَرِيبًا*, whether he be a stranger or a kinsman. If both parts of the sentence are dependent upon the same verb, it is placed between them; as: *غَنِيًّا كَانَ أَوْ فَقِيرًا*, whether he be rich or poor; *صَبَاحًا جَاءَ أَمْ مَسَاءً*, whether he comes in the morning or in the evening (more fully: *سَوَاءٌ أَصْبَاحًا جَاءَ أَمْ مَسَاءً*, no matter whether etc.).

189. The particle *لَوْ* (Heb. לוֹ), which forms hypothetical clauses, and the particle *إِنْ* (Heb. אִם) differ from one another

in this, that the latter simply indicates a condition, whilst the former implies that what is supposed, either does not take place or is not likely to do so; as: **إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا**, *if you call them, they do not hear your call; and even if they did hear it, they would not give ear to it.*

Rem. a. After the verb **وَدَّ**, *to love, wish, like*, **لَوْ** is often used instead of **أَنَّ** (compare **لَا**, *utinam, O si*); as: **يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ**, *one of them would fain live a thousand years*; **وَدُّوا لَوْ يَضِلُّوكُمْ**, *they would fain lead you astray.*

Rem. b. Before nominal clauses **لَوْ أَنَّ** is used instead of **لَوْ**; as: **لَوْ أَنَّ النَّاسَ سَمِعُوا**, *if the people had listened*; **يَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا**, *he would be glad if there were a long interval between it (the thing that he has done) and him.*

190. The particle **لِ** is prefixed to the apodosis of hypothetical sentences, like **فَ** to that of conditional sentences; as: **لَوْ كَانَ النَّاسُ كُلُّهُمْ عِبِيدِي لَأَعْتَقْتَهُمْ**, *if all mankind were my slaves, I would set them free.* The employment of this particle is, however, unlike that of **فَ**, quite arbitrary; and it is only in the case of a very long protasis that it is never omitted, in order thereby to mark the apodosis more distinctly (compare the German *so*). The same remark applies to **لِ** before a negative apodosis of this sort, introduced by **مَا**; but it is never prefixed to **لَمْ**, in order to avoid the cacophony produced by the repetition of the letter *l*.

PART FOURTH.

Prosody.

I. The Form of Arabic Poetry.

A. The Rhyme.

191. Poetry (الشِّعْرُ) always takes, during the classical period, — that is to say, from the earliest times down to the fall of the 'Umayyade dynasty (A. H. 132, A. D. 749—50), — the form of short poems, rarely exceeding the length of a hundred and twenty verses. Such poems are called *kasidas*, قَصِيدَةٌ, collect. قَصِيدٌ, plur. قَصَائِدٌ; whereas a mere fragment, consisting of only a few verses, is termed قِطْعَةٌ, plur. قِطَعٌ, also مَقْطَعَاتٌ. A poem, the special object of which is the eulogy of an individual or a tribe, is named مَدِيحٌ, plur. مَدَائِحُ; a satire, هِجَاءٌ or أُهْجِيَّةٌ, plur. أَهْجِيٌّ; an elegy, رِثَاءٌ, or مَرْثِيَّةٌ, plur. مَرَاتٍ; and a poem in the metre *rajéz* (see §. 204), أَرْجُوزَةٌ, plur. أَرْجُوزٌ. Verses set to music are termed أَغْنِيَّةٌ, plur. أَغَانِيٌّ.

192. Each verse, بَيْتٌ (lit. *tent, house*), plur. أَبْيَاتٌ, consists of two hemistichs, termed مِصْرَاعٌ or مِصْرَعٌ (*one half*

of a folding-door), plur. مَصَارِعُ and مَصَارِعُ, or شَطْرُ (a half), pl. شُطُورُ and أَشْطُرُ. The first of these hemistichs is called الصَّدْرُ (the breast), and the second العَجْرُ (the rump).

193. The rhyme, الْقَائِيَةُ, plur. الْقَوَائِي, labours under peculiar restrictions, for, according to ancient rule, the two hemistichs of the first verse of a *kašida* must rhyme with one another, and the same rhyme must be repeated at the end of every verse through the whole poem. — The rhyme may be of two sorts, مُقَيَّدَةٌ and مُطْلَقَةٌ. It is called مُقَيَّدَةٌ or *fettered*, when the verse ends with a consonant, and مُطْلَقَةٌ or *loose*, when it ends with a vowel.

194. The essential part of the rhyme is the letter called الرَّوِيُّ, which remains the same throughout the entire poem, and, as it were, binds the verses together, so as to form one whole (رَوَى, to bind fast). Hence a *kašida*, of which the *rawi* is the letter *l* is called قَصِيدَةٌ لَامِيَّةٌ; *r*, رَائِيَّةٌ; *t*, تَائِيَّةٌ; and so on.

Rem. The letters ا, و and ي cannot be employed as *rawi*, when they are *a*) long vowels, e. g. غَزَا, قَتَلُوا, كِتَابِي; *b*) inflexions of the feminine singular, the dual and the plural of verbs, e. g. تَقْتُلِي, يَقْتُلُوا (unless they form a diphthong with a preceding *fêḥa*, e. g. رَمَوْا, اِرْضَى); *c*) inflexions of the dual and plural of nouns; and *d*) the final letters of the pronouns هُوَ, هِيَ and هَا. The same remark applies to the *tênwîn*, and to the letter ن of the second energetic form of verbs; as also to the letter س, when it is not radical, as in رَحْمَةٌ for رَحْمَةٌ, كِتَابِيَةٌ for كِتَابِيَةٌ (pausal form for كِتَابِي or كِتَابِي).

The *g* of the pronouns *هـ* and *هـَا* may, however, be used as *rawi*, if preceded by a long vowel, e. g. *عَصَاهَا*, *عَصَاهُ*.

195. The loose *kāfiya* (see §. 193) terminates in what is called *الصِّلَة*, the *annex* or *appendix* to the *rawi*, which may be either a long vowel (i. e. *ا*—, *ي*—, or *و*—), or the letter *g*, preceded by one of the short vowels (*ا*—, *ي*—, *و*—).

Rem. a. We say „a long vowel“, because the final vowel of a verse is regarded as being followed by the homogeneous letter of prolongation, whether this latter be written or not. The vowel-letter *f* is invariably expressed, but *و* and *ي* are frequently omitted, even where they are always written in prose; e. g. *وَيَدِي* for *وَيَدِي*, and *my hand*, *صَنَع* for *صَنَعُوا* or *صَنَعُوا*, *they made*.

Rem. b. If the letter *g* has a long vowel after it, as in the suffix pronouns *هـَا*, *هـ* (= *هي*), *هـُ* (= *هو*), the letter of prolongation, *ا*, *و*, or *ي*, is called *الْحُرُوجُ*, that which goes beyond (the *silā*); as in *نَعَلْتُهُ* (= *نَعَلْتُهُ*), *مَرَّكِبُهَا* (= *تَعَصِيهَا*).

Rem. c. Both *silā* and *horūj* must accompany the *rawi*, without the slightest change, through the whole poem.

196. The *rawi* may also be preceded by one or two letters, which form, to a greater or less extent, a necessary portion of the *kāfiya* (whether loose or fettered). These are named by the grammarians *التَّاسِيسُ*, *الدَّخِيلُ*, and *الرَّدْفُ*.

1) *التَّاسِيسُ*, or *the foundation*, is the name given to the *f* of prolongation, preceding the *rawi*, and separated

from it by a consonant, which is called the **دَخِيلٌ** or *stranger*. The former is invariable, the latter variable; but the vowel that separates the *dahīl* from the *rawī* ought, strictly speaking, to remain unchanged. For example, in a verse ending with the word **نَامِرٌ**, the **ر** is the *rawī*, the long vowel **ا** the *ta'sīs*, and the **م** the *dahīl*, whilst the vowel that separates this last from the *rawī* is **ي**; but the next verse may terminate with the word **الْدَّوَاتِرُ**, where the *dahīl* is **ي**, though the other parts of the *kāfiya* remain unchanged. The same holds when the *kāfiya* is loose, instead of fettered, as in **عَامِرٌ** and **الْوَاتِرُ** (where the *dahīl* is in the one case **م**, and in the other **ت**), or **رَوَاجِلُهُ** and **بَاطِلُهُ**.

2) The **رَدْفٌ**, or *what rides behind*, is the technical name given to one of the letters of prolongation, **ا**, **ي** or **و**, when it immediately precedes the *rawī*; as in the words **طَرُوبٌ**, **قَرِيحٌ**, **رِجَامُهَا**, **السَّلَامُ**, **تُهَاتَةٌ**, **جَنَاحَانٌ**. The long vowel *ā* remains invariable, but the poet may use *ī* and *ū* indifferently; **قَرِيحٌ** is regarded as rhyming with **مَشِيْبٌ**, **جَبْرُوحٌ** with **طَرُوبٌ**, **بَرِيْقَةٌ** with **سُوْقَةٌ**.

Rem. a. Strictly speaking, the *rawī* and the *ta'sīs* should form parts of the same word, but an exception is allowed in the case of the separate pronoun **هَبَا**, and of a pronominal suffix preceded by a preposition, as **لِيَا**, **لَنَا** (for **لِي** or **لِ**).

Rem. b. When the *kāfiya* is unaccompanied by either a *ta'sīs* or a *ridf*, it is said to be **مَجْرُونَةٌ**, *naked* or *bare*; otherwise, it is either **مُرْتَفَةٌ** or **مُوسَّسَةٌ**.

197. The vowels that accompany the *kāfiya* are also designated by peculiar names.

1) The *maǧrā*, الْمَجْرَى, is the vowel that follows the *rawi* in the loose *kāfiya*; e. g. *ā* in سَارَا (for سَارَ), *i* in بَعْضِ, *ū* in سَلَكُوا or أَلْقَبُ. It is, strictly speaking, invariable.

2) The *naḡad*, النَّغَادُ, is the vowel between the letter *s*, as *sila*, and the *horūǧ* (see §. 195, rem. *b*); e. g. *fēṭha* in مَوَكِبُهَا, *kèsra* in نَعَصِي (= تَعَصِي), and *damma* in نَعَلُهُ (= نَعَلَهُ). It is, of course, invariable.

3) The *tauǧih*, التَّوْجِيهَ, is the vowel that immediately precedes the *rawi* in a قَائِمَةٌ مُجَرَّدَةٌ, e. g. *fēṭha* in فَجَبَرُ (for فَجَبَرَ), and *kèsra* in أَفْرُ (for أَفْرٌ), or separates it from the *dahil* in a قَائِمَةٌ مَوْسَسَةٌ (see §. 196, rem. *b*), e. g. *kèsra* in قَامِرٌ (for قَامِرٌ) or وَالْوَاوِ. The latter is, however, more frequently distinguished by the special name of الْإِشْبَاعُ. The 'ishbā' ought, strictly speaking, to be invariable; whereas, in the *tauǧih*, the vowels *damma* and *kèsra* may interchange, as in أَفْرُ, for أَفْرٌ, and صُبْرٌ, for صُبْرٌ (compare the case of و and ى as *ridf*, §. 196, 2).

Rem. The *tauǧih* is absolutely necessary in a fettered *kāfiya*, unless it be مُرَدَّفَةٌ (as مُطَاعٌ, تَرْيِجٌ, أَلَلِيدٌ); but it is not necessary in a loose *kāfiya*, as أَلْعَمْرُ, قَدْرٌ.

4) The *rass*, الرَّسُّ, is the vowel which accompanies the

letter preceding the *ta'sis* (see §. 196, 1). It can, of course, be none but *fêtha*.

5) The *hadw*, **أَلْحَدُّ**, is the vowel that accompanies the letter preceding the *ridf* (see §. 196, 2). It is either *fêtha*, *kèsra* or *ḍamma*, according as the *ridf* is **ا**, **ى** or **و**; but the vowel *fêtha* before **و** or **ى** (**وِ**, **يِ**) is also included under this name.

198. The last two *quiescent* (**سَاكِنٌ**) letters of a verse form, according to the preceding sections, the limits between which is comprised the rhyme. Hence the Arab grammarians divide the rhyme into five kinds, according to the number of *moving* (**مُتَحَرِّكٌ**) letters that come between these two;*) viz. **مُتَرَادِفٌ**, **مُنَوَاتِرٌ**, **مُنَدَارِكٌ**, **مُتَرَائِبٌ**, and **مُنْكَاسٌ**.

1) The **مُتَرَادِفٌ** is where there is *no* moving letter between the two quiescents, — in other words, a fettered *kāfiya*, in which the *rawi* is preceded by a *ridf*; as: **جَنَاحَانِ**, **لُونَيْنِ**, **أَلَلَيْدِ**, **قَرِيحِ**, **يَحْوُلِ**. It is of comparatively rare occurrence.

2) The **مُنَوَاتِرٌ** is where *one* moving letter intervenes between the quiescents; as: **سِنْعَرُو** (= **ظَلْمِي**), **ظَلِم**, **ظُنُونِي** (= **جَبِيلُو**), **شَبَابَانَا**.

*) The student should bear in mind that the grammarians designate the vowels by the term **حَرَكَاتٌ**, *motions* (sing. **حَرَكَةٌ**); whence a consonant, that is followed by a vowel, is said to be **مُتَحَرِّكٌ** or *in motion*, and one that has no following vowel, to be **سَاكِنٌ**, *at rest, inert or quiescent*. Hence too the *g'ezm* is often called **سُكُونٌ**.

3) The مُتَدَارِكٌ is where there are *two* moving letters between the two quiescents; as: الْمُبَاسِلُ (= الْمُبَاسِلُو), أَلْبَلْتَهَبُ, قَدْ ظَلَمَ, (هَيْكَلِي =) هَيْكَلِ, يَزُورَهَا.

4) The مُتْرَاكِبٌ is where there are *three* moving letters between the quiescents; as: قَدْ حُسِدُو, (وَضِيي =) عَلَى وَضِمِ, وَلَا فَرَقَا.

5) The مُتَكَوِّسٌ is where there are no less than *four* moving letters between the two quiescents, as in the half-verse: قَدْ جَبَرَ الدِّينَ الْإِلَادَةَ فَجَبَرَ, *God has healed the true religion, and it has become whole.* This sort of rhyme is of rare occurrence.

199. A violation of any of the rules laid down in sections 194—197, is regarded as a fault (عَيْبٌ). Of these faults the grammarians reckon five; viz. الْإِقْوَاءُ, السِّنَادُ, الْإِكْفَاءُ, الْأَيْطَاءُ, and التَّضْيِينُ or التَّتْنِيمُ.

1) The *sinād*, السِّنَادُ, consists in a certain change of the vowels called التَّوْجِيهُ, الْإِشْبَاعُ, and الْحَدُّو. *a*) In the *taujiḥ*, kèsra and ḍamma may freely interchange, but the use of fèṭḥa to rhyme with either is a *sinād* (see §. 197, 3). 'Imru'u 'l-Kais, for example, commits this fault in rhyming قَرَّ (for قَرٌّ) with أَفِرُّ and صُبُرُّ. *b*) In the *'isbā'*, the same fault is exemplified by rhyming جَانِبُ with يَتَجَانِبُ, or قَالِقْوَارِعُ with أَلْتَدَاعُ. *c*) In the *hadḥ*, *i* may interchange with *ū* (see §. 196, 2), and *ai* with *au* (e. g. ثَوْبِي may rhyme with بَيْرِي); but to rhyme خُبُوشَا with عَيْشَا or قُرَيْشَا is a *sinād*. In the case of the *taujiḥ* and *'isbā'*,

this fault is but a trifling one, and not seldom committed even by the best poets.

Rem. The name of *السَّيْنَانُ* is also applied to cases in which a word having a *ridf* or *ta'sis* before the *rawi*, is rhymed with one that has not; e. g. *تَسْلِيِي قَوْسِي*, *خَمْسِي* and *تَقْصِي* and *ثَوْبِي* and *أَلْعَالِمِ*.

2) The *'ikwā*, *الْإِقْوَاءُ*, is the name given to a change of the vowel called *الْمَبْجَرِي* (see §. 197, 1); e. g. *مُزَوِّدٍ* and *الْأَسْوَدِ*, or *نَزَّورٍ* and *تَجْوَرُ*. Though this fault is considered a serious one, the older poets not unfrequently allow themselves the interchange of *kèsra* and *damma* (compare §. 196, 2, and §. 197, 3). If, however, the *rawi* is followed by the letter *s* as *šila* (§. 195), any alteration of the *ma'grā* is exceedingly rare; to rhyme *دُونَهَا* with *ظُنُونَهَا*, or *اِنْتِقَامَهُ* with *أَسَامَهُ*, is condemned by all the native critics.

3) The *'ikfā*, *الْإِكْفَاءُ*, is the substitution of some cognate letter for the *rawi*; as when one rhymes *الْلَيْدُ* with *أَنْقَيْنِ* and *عَيْنِ*, or *صُدْعُ* with *صُقْعُ*, or *وَسَطًا* with *الْعَنْدًا*. This is a very grave fault, and carefully avoided by all good poets.

Rem. Many good authorities call this change *الْإِقْوَاءُ*, and apply the term *الْإِكْفَاءُ* to the alteration of the *ma'grā* (see no. 2).

4) The *'iṭā*, *الْإِطَاءُ*, is the repetition of the same word in rhyme in the course of a *ḡaṣida*. However, not to impose too great a restriction on the poet, this repetition is held to be allowable, provided there be some slight shade of difference in meaning, even if it be only to the extent of the word having the article in the one place and not in the

other. Many authorities, too, permit the repetition in the same sense, provided at least seven verses intervene.

5) Each verse of a poem ought to be independent in construction and sense (مُفْرَدٌ). That two or more verses should be so connected with one another, is regarded as a fault, and technically named *tadmin*, التَّضْمِينُ, or *tetmim*, التَّتَمِيمُ. It is not, however, a serious defect, unless the one verse be wholly destitute of meaning, if separated from the other; as when ʿn-Nābiga says:

فَمُ وَرَدُوا آلِيَاءَ عَلَى تَيْمِيمٍ وَهُمْ أَحْسَابُ يَوْمِ عُكَاظٍ إِنِّي
They water their herds at the wells in spite of Tènim, and they are the victors on the day of 'Okāz; verily I — which is unintelligible, because the habar of إِنِّي is unknown, till we hear or read the next verse:

شَهِدْتُ لَهُمْ مَوَاطِنَ صَالِحَاتٍ أَثَبَّتَهُمْ بِرِدِّ الصَّدْرِ مِنِّي
have seen them fight many a good fight, (for which) I reward them with my heart's whole love.

B. The Metres.

200. Every verse in Arabic poetry consists of a certain number of *feet*, called individually تَفْعِيلٌ, plur. تَفَاعِيلٌ, but as constituent parts of a verse, جُزْءٌ (*a part*), plur. أَجْزَاءٌ. A certain collocation of feet constitutes a *metre*, بَحْرٌ (*a sea*), plur. أَبْحَارٌ. To *scan* a verse is expressed by the word قَطَعَ (*to cut into pieces*), infin. تَقَطَّيْعٌ.

201. The metres are ordinarily reckoned to be *sixteen* in number, and are exemplified in the following composition,

made up partly of verses, either taken from the poets or written for the occasion, and partly of sentences from the Kor'an.

الْبَحْرُ الشَّعْرِي وَهِيَ سِتَّةَ عَشَرَ بَحْرًا،

الْبَحْرُ الْأَوَّلُ الطَّرِيدُ،

طَرِيدٌ مَدَى الْهَجْرَانِ مَنْ كُنْتُ أَهْوَاهُ أَذَابَ فُرَادِي وَالتَّصْبُرُ أَفْنَاهُ
فَعُولُنْ مَقَاعِيلُنْ فَعُولُنْ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ
مَقَاعِيلُنْ مَقَاعِيلُنْ،
اللَّهُ،

الْبَحْرُ الثَّانِي الْمَدِيدُ،

فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ يَا لَبَكْرٍ أَنْشُرُوا لِي كَلْبِيَا،

الْبَحْرُ الثَّلَاثُ الْبَسِيطُ،

يَبْسُطُ فِي أَمَلِي أَتَى أَدَاهِنَهُمْ خَوْفًا مِنَ الْجَوْرِ لَمَّا أَنْ أَعَايَنَهُمْ
مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَعِلُنْ فَاصْبَحُوا لَا يَرَى إِلَّا مَسَاكِينَهُمْ،

الْبَحْرُ الرَّابِعُ الْكَامِلُ،

يَا كَامِلًا سَلِّمْ وَقَدْ تَعَظِيمَا لِلْمُنْجَتَبِي خَيْرَ الرِّوَى تَسْلِيمَا
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمَا،

الْبَحْرُ الْخَامِسُ الْوَافِرُ،

أَوَافِرُ كَيْدِ شِعْرِي فِي مَرِيدِ عَلَى رَغَمِ الْأَعَادِي وَالْحُسُودِ
مَقَاعِلَتُنْ مَقَاعِلَتُنْ فَعُولُنْ إِلَّا بَعْدًا لِعَادِ قَوْمِ هُودِ،

الْبَحْرُ السَّادِسُ الْهَزَجُ ،
هَزَجْتُمْ يَا مُنَى النَّفْسِ عَنِ الْأَوْطَانِ بِالْأُنْسِ
مَفَاعِيلُنْ مَفَاعِيلُنْ كَأَنَّ لَمْ تَفْعَنْ بِالْأَمْسِ ،

الْبَحْرُ السَّابِعُ الرَّجَزُ ،
الرَّجَزُ الْمَوْزُونُ إِذْ تَجَزَّوْا أَجْزَاءَهُ بَيْنَ الْوَرَى لَا تُنْكَرُ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا ،

الْبَحْرُ الثَّامِنُ الرَّمَلُ ،
رَمَلٌ أَكْرَمٌ بَعْدَ مِنْ رَمَلٍ لَدَّةٌ لِلْمُخْتَفِي وَالْمُجْتَلِي
فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلُنْ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي ،

الْبَحْرُ التَّاسِعُ السَّرِيعُ ،
سَرِيعٌ بَحْرٌ قَدْ سَدَّاهُ الْحَكِيمُ كَرَّرَ عَلَى سَعْيِي بَعْدَ يَا نَدِيمِ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ،

الْبَحْرُ الْعَاشِرُ الْمُنْسَرَحُ ،
مُنْسَرَحُ الشِّعْرِ صَاغَةُ الْأَوَّلِ مِمَّنْ تَرَاهُمْ عَنِ الْهَدَى نَكَلُوا
مُسْتَفْعِلُنْ فَاعِلَاتُ مُسْتَفْعِلُنْ بَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا ،

الْبَحْرُ الْحَادِي عَشَرَ الْخَفِيفُ ،
خَفٌّ لَمَّا أَرَدْتُ أَشْدُّو الْخَفِيفَا لَدَّ فِي مَسْعَى فَكَانَ طَرِيفَا
فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفَا ،

الْبَحْرُ الثَّانِي عَشَرَ الْمَضَارِعُ ،
مَفَاعِلُنْ فَاعِلَاتُنْ أَيَا حَيِّ الْبِلَادِ ،

الْبَحْرُ الثَّلَاثُ عَشَرَ الْمُقْتَضِبُ ،
 اقْتَضِبُهُ حِينَ صَبَا فَنَ مَعَشَرَ الْأَدْبَا
 فَاعِلَاتٌ مُفْتَعِلُنْ مَالُهُ وَمَا كَسَبَا ،

الْبَحْرُ الرَّابِعُ عَشَرَ الْمُجْتَثُ ،
 مُجْتَثُ شِعْرِي الْقَى فِي الْقَلْبِ مِنِّي عِشْقَا
 مُسْتَفْعِلُنْ فَاعِلَاتُنْ وَاللَّهُ خَيْرٌ وَأَبْقَى ،

الْبَحْرُ الْخَامِسُ عَشَرَ الْمَتَدَارِكُ ،
 فَاعِلُنْ فَاعِلُنْ فَاعِلُنْ فَاعِلُنْ جَاءَنَا عَامِرٌ سَالِمًا غَانِمًا ،

الْبَحْرُ السَّادِسُ عَشَرَ الْمُتَقَارِبُ ،
 تَقَارِبَ مَوْعِدِ جَمْعِ الْعَصَا فَيَا أَيُّهَا النَّاسُ ادُّوَا الصَّلَاةَ
 فَعُولُنْ فَعُولُنْ فَعُولُنْ فَعُولُنْ أَقْبِسُوا الصَّلَاةَ وَأَتُوا الزُّكَاةَ ،

202. Instead, however, of following the system and arrangement here laid down, we prefer to adopt that of Ewald*), and to treat of the metres in the following order: 1. الرَّجَزُ، 2. السَّرِيعُ، 3. الْكَامِلُ، 4. الْوَافِرُ، 5. الْهَزَجُ، 6. الْمُتَقَارِبُ، 7. الْمُنْسَرِحُ، 8. الْبَسِيطُ، 9. الْمَتَدَارِكُ، 10. الْمَضَارِعُ، 11. الطَّوِيلُ، 12. الْمُقْتَضِبُ، 13. الرَّمَلُ، 14. الْمَدِيدُ، 15. الْأَخْفِيفُ، and 16. الْمُجْتَثُ. Among these, if we leave the *ragèz* out of account, the favourites with the old poets are the *tawil*, *kāmil*, *wāfir*, *bèsit*, *mutèkārīb* and *sarī*.

*) See his work entitled: *De Metris Carminum Arabicorum Libri Duo*, Braunschweig, 1825; and the second volume of his *Grammatica Critica Linguae Arabicae*, p. 323.

203. The *iambic* metres are four in number, namely, the *ragèz*, *sari*, *kāmil*, and *wāfir*.

204. The most common varieties of the *ragèz* (الرَّجَزُ, *the trembling*) are the dimeter and the trimeter, both of which may be catalectic. The trimeter is the more usual. The basis is the diamb (- - -), which may be varied in one or two places by the substitution of the third epitrite (- - - -), the choriamb (- - - -), and, more rarely, the fourth paeonian (- - - -). — The older poets almost always use this metre as *مَشْطُورٌ*, that is to say, each hemistich (شَطْرٌ) forms, as it were, an independent verse and rhymes with the preceding one. The moderns, on the contrary, not unfrequently follow the rule of the other metres in rhyming only the second hemistich of each verse.

Trimeter acatalectic:	- - - - - - - - -
	- - - - - - - - -
„ catalectic:	- - - - - - - -
	- - - - - - - -
Dimeter acatalectic:	- - - - - -
	- - - - - -
„ catalectic:	- - - - -
	- - - - -

205. The *sari* (السَّرِيعُ, *the swift*) admits in its first and second feet the same variations as the *ragèz*. Its normal form is:

- - - - - - - -		- - - - - - - -
- - - - - -		- - - - - -

but a spondee (- -) is frequently substituted for the amphimacer (- - -) at the end of the second hemistich. The use

of the final anapaest (- - -) in either hemistich, but more especially in the second, is very rare. A few later poets have taken the liberty of adding a syllable to the second hemistich, so that the last foot of the verse becomes - - - - .

206. The *kāmil* (الكامل, *the perfect*) is either dimeter or trimeter. The normal form of the trimeter is:

≡ - - - | ≡ - - - | ≡ - - - || ≡ - - - | ≡ - - - | ≡ - - -

but we frequently find it catalectic:

≡ - - - | ≡ - - - | ≡ - - - || ≡ - - - | ≡ - - - | ≡ - - -

The omission of another syllable, so as to convert the last foot of the verse into a spondee (- -), is more rare, though sometimes even both hemistichs are shortened in this way.

≡ - - - | ≡ - - - | ≡ - - - || ≡ - - - | ≡ - - - | - -
 „ | „ | - - - || „ | „ | ≡ - -

The normal form of the dimeter is:

≡ - - - | ≡ - - - || ≡ - - - | ≡ - - -

It is sometimes used as catalectic (≡ - - for ≡ - - - in the last foot of the second hemistich), but far more usually the verse is lengthened by the addition of a syllable:

≡ - - - | ≡ - - - || ≡ - - - | ≡ - - - | -

in which case it is said to be *مُرَقَّطٌ*, *possessed of a train*.

207. The basis of the *wāfir* (الوافر, *the exuberant*) is the same as that of the *kāmil*, but with the order of the component parts reversed (- - ≡ -). It is either trimeter or dimeter, but the latter is comparatively rare. The trimeter is always shortened by one syllable in each hemistich, so as to become:

— — — | — — — | — — — || — — — | — — — | — — —

The dimeter has the form:

— — — | — — — || — — — | — — —

for the last foot of which there may be substituted — — —, but these two forms are not used indiscriminately in the same poem.

208. Of *antispastic* metres there is only one, namely the *hazég* (الْهَزَجُ, *the trilling*), which consists in a single repetition of the antispast (— — —), varied by the first epitrite (— — —). It may be either catalectic or acatalectic.

Acatalectic: — — — | — — — || — — — | — — —

Catalectic: — — — | — — — || — — — | — — —

209. The *amphibrachic* metres are three in number, *mutèkàrib*, *tawil*, and *mudàri*.

210. The basis of the *mutèkàrib* (الْمُتَقَارِبُ, *the tripping*, lit. *taking short steps*) is the simple amphibrachys (— — —), for which may be substituted the antibacchius (— — —). The latter is indeed almost invariably employed as the penultimate foot of the hemistich. One great peculiarity of this metre is, that the first hemistich may be either acatalectic or catalectic, independently of the second. If, however, the first be acatalectic and the second catalectic, then the last syllable of the first halfverse must be short, and must coincide with the end of a word. Of this metre no form but the tetrameter is in common use.

Acatalectic:

— — — | — — — | — — — | — — — || — — — | — — — | — — — | — — —

Catalectic:

— — — | — — — | — — — | — — — || — — — | — — — | — — — | — — —

A rarer form reduces the last foot of the second hemistich to a single long syllable, in which case the preceding foot must be an antibacchius:

---] --- | --- | --- || --- | --- | --- | -

211. The *ṭawīl* (الطويل, *the long*) is one of the finest, as well as the most common, of the Arab metres. It is formed by the single repetition of an amphibrachys and a diiamb (--- | ---), for the former of which may be substituted the antibacchius (---), and for the latter the first epitrite (---). The epitrite is restricted to the first place in each halfverse, where it is, however, far more usual than the diiamb. The verse may be either acatalectic or catalectic. If the latter, then the last syllable of the penultimate foot should be short (---).

Acatalectic:

--- | --- | --- | --- || --- | --- | --- | ---

Catalectic:

--- | --- | --- | --- || --- | --- | --- | ---

In the acatalectic verse, the last foot is also sometimes changed into an epitrite:

--- | --- | --- | --- || --- | --- | --- | ---

212. The *mudāri'* (المضارع, *the similar*) is one of the rarest metres, and not employed by any early poet. Each halfverse consists of an amphibrachys and a diiamb, with a single syllable appended, and the two generally rhyme with each other, as in the *rag'ez*. For the amphibrachys (---) may be substituted the antibacchius (---), and for the diiamb (---) the third epitrite (---), but both changes must not take place together. Consequently the entire verse is:

--- | --- | - || --- | --- | -

213. The *anapaestic* metres are likewise four in number, namely, the *mutèdārik*, *bèsit*, *munsarih*, and *muktadab*.

214. The *mutèdārik* (الْمُتَدَاوِرُ, *the continuous*) is one of the rarer and later metres. The basis is an anapaest (---), which is convertible into an amphimacer (- - -) or a spondee (- -). It is generally either trimeter or tetrameter, the former having occasionally an extra syllable in the second hemistich, so as to make it مُرَقَّلٌ (see §. 206).

Trimeter: $\bar{\bar{v}}\bar{v} = | \bar{\bar{v}}\bar{v} = | \bar{\bar{v}}\bar{v} = || \bar{\bar{v}}\bar{v} = | \bar{\bar{v}}\bar{v} = | \bar{\bar{v}}\bar{v} =$

Tetrameter:

$\bar{\bar{v}}\bar{v} = | \bar{\bar{v}}\bar{v} = | \bar{\bar{v}}\bar{v} = | \bar{\bar{v}}\bar{v} = || \bar{\bar{v}}\bar{v} = | \bar{\bar{v}}\bar{v} = | \bar{\bar{v}}\bar{v} = | \bar{\bar{v}}\bar{v} =$

215. The *bèsit* (الْبَسِيطُ, *the outspread*), on the contrary, is a favourite metre with the older poets. Its base consists of a diiamb and an anapaest (--- | ---), which may be repeated so as to yield either a trimeter or a tetrameter verse. In either case, the diiamb may be converted into a third epitrite (---), and occasionally into a choriamb (---), or even a fourth paeonian (----), though these changes are very rare indeed in the second place. The anapaest may be changed in the first place into an amphimacer (- - -), but either remains unaltered in the second, or becomes a spondee. Hence arise the following forms of the tetrameter.

$\bar{\bar{v}}\bar{v}\bar{v}\bar{v} | \bar{\bar{v}}\bar{v}\bar{v} | \bar{\bar{v}}\bar{v}\bar{v}\bar{v} | \bar{\bar{v}}\bar{v}\bar{v} || \bar{\bar{v}}\bar{v}\bar{v}\bar{v} | \bar{\bar{v}}\bar{v}\bar{v} | \bar{\bar{v}}\bar{v}\bar{v}\bar{v} | \bar{\bar{v}}\bar{v}\bar{v}$

The trimeter may be either acatalectic or catalectic, more usually the latter. If the loss of a syllable be extended, as

is commonly the case, to both hemistichs, the last foot in each is an antibacchius (- - -).

Acatalectic: $\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} || \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}$
Catalectic: $\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} || \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}$
or: $\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} || \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}$

216. The *munsarîh* (الْمُنْسَرِّحُ, the flowing) has the same base as the *bèsîl*, but the first anapaest is reduced to a single long syllable. It scarcely occurs in any form but the tetrameter.

$\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | - | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} || \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | - | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}$

Rem. This verse may also be scanned as follows:

$\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | -\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} || \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | -\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}$

217. The *muktadab* (الْمُقْتَضَبُ, the lopped or curtailed) is an exceedingly rare metre, the normal form of which appears to be

$\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}$

It is said that the iambus may be transferred to the first place, thus giving the form

$\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}} | \bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}\bar{\bar{}}$

218. The *ionic* metres are also four in number, namely, the *ramèl*, *mèddid*, *hafîs*, and *muçtett*.

219. The *ramèl* (الرَّمْلُ, the running) has for its base an ionicus a minore (- - -). It may be either dimeter or trimeter. The trimeter is almost invariably catalectic in the first hemistich, and generally so in the second; the dimeter very commonly in the second. For the ionic a minore may be substituted the second epitrite (- - -), and, though very

rarely, the ditrochee (— —), or the third paeonian (— — —), in which case the next foot must begin with a long syllable.

Dimeter: — — — | — — — || — — — | — — —

Trimeter acatalectic: — — — | — — — | — — — || — — — | — — — | — — —

„ catalectic: — — — | — — — | — — — || — — — | — — — | — — —

Rem. *a*. The tetrameter catalectic is a late innovation, in which the second epitrite has entirely usurped the place of the ionic.

— — — | — — — | — — — | — — — || — — — | — — — | — — — | — — —

Rem. *b*. In this metre the later poets occasionally rhyme the single hemistichs, as in the *rag'èz*.

220. The *mèdîd* (أَلْمَدِيدُ, *the extended*) has for its base two ionics, separated by an anapaest. Either ionic, but more especially the second, may be converted into a second epitrite; the anapaest into an amphimacer.

— — — | — — — | — — — || — — — | — — — | — — —

The second hemistich is sometimes catalectic, whilst the first remains complete; but usually both are catalectic, in which case the last foot is almost invariably an anapaest (— — —), passing at the end of the verse into a spondee.

— — — | — — — | — — — || — — — | — — — | — — —
— — — | — — — | — — — || — — — | — — — | — — —

Rem. *a*. A very rare variety shortens the first hemistich and leaves the second complete:

— — — | — — — | — — — || — — — | — — — | — — —

Rem. *b*. A still rarer species consists in a repetition of the entire base, each hemistich rhyming, as in the *rag'èz*. The last foot is usually an anapaest.

— — — | — — — | — — — || — — — | — — — | — — — | — — —

221. The *hafîf* (أَلْحَفِيفُ, *the light or nimble*) is one of

the more usual metres. Its base is an ionic a minore and a diamb (--- | ---). The former may be varied by the second epitrite (---), and more rarely by the ditrochee (---) or third paeonian (---); the latter by the third epitrite (---), and occasionally the ionic a majore (---) or diamb (---). The second hemistich is sometimes catalectic, in which case the last foot is by preference an antibacchius (---).

--- | --- || --- | ---

A far more usual form, however, is the trimeter, which is generally acatalectic, though we now and then find it defective in both hemistichs, or in the second only. In the acatalectic verse, a molossus (---) may be substituted for the last anapaest.

Acatalectic: --- | --- | --- || --- | --- | ---

Catalectic: --- | --- | --- || --- | --- | ---

222. The *muğett* (الْمُجْتَتُّ), the *docked* or *amputated* has the same base as the *hafif*, but with the order of the component parts reversed, namely --- | --- . The changes which the feet may respectively undergo, are also the same as in the *hafif*. It is used only as dimeter acatalectic.

--- | --- || --- | ---

II. The Forms of the Words in Pause and in Rhyme.

223. We must next treat of the forms that the final syllables of words assume at the end of a verse; and as these are often identical with those which they take at the end of a sentence in ordinary prose, or of a clause in rhymed prose (التَّشْجِيعُ or السَّجْعُ), we shall handle the whole subject briefly in the following sections.

224. As a general rule, all final short vowels, both of the noun and verb, are dropped in prose; e. g. جَاءَ زَيْدٌ, instead of مَرَرْتُ بِزَيْدٍ; مَرَرْتُ بِزَيْدٍ, instead of مَرَرْتُ بِزَيْدٍ; مَرَرْتُ بِزَيْدٍ, instead of مَرَرْتُ بِزَيْدٍ; مَرَرْتُ بِزَيْدٍ, instead of مَرَرْتُ بِزَيْدٍ. But in poetry it constantly happens that the vowel is retained as long, the fênwîn of the noun disappearing at the same time; e. g. وَفِيهِمْ شُبَّتِ النَّارُ, *whilst fire is kindled among them*; فِي زَمَنِ مَحَلٍ, *in times of sterility*, for مَحَلٍ. In this case, the final vowel fêtha is invariably accompanied by an êlif; e. g. قَرَاعَ قَوْمٍ يُحْسِنُونَ الصَّرْبَا, *as a people strike, who can strike well*, for إِيَّاهُ يَعْنُونَا; الصَّرْبَا; يَعْنُونَا, *him they mean*, for يَعْنُونَا.

Rem. It is also allowable to double the final consonant after the elision of the vowel, as: أَحْمَرًا (أَحْمَرًا), أَحْمَرًا (أَحْمَرًا), أَحْمَرًا (أَحْمَرًا), provided always that the penult letter has a vowel, and that the final letter is neither êlif with hêmza (as أَحْمَرًا) nor êlif maksûra (أَحْمَرًا). (أَحْمَرًا).

225. The accusative termination **ا** generally becomes **ا**, both in prose and poetry, though it occasionally disappears, like the short **ا**, as **أَصْبَحَ كَثِيبٌ**, *he was deeply grieved*, for **كَثِيبًا** (i. e. **كَثِيبًا**). The termination **ن** or **ا** in the Energetic of verbs, and in the particle **إِذْ** or **إِذَا**, is also changed into **ā**.

226. The feminine terminations **ة**, **ة**, and **ة**, become **ة**. The same remark naturally applies to **ة** and **ة**, whether masculine or feminine; e. g. **حَمْرَةَ**, for **حَمْرَةٌ** (name of a man). In rhyme, the **ة** may also be changed into **ت**, and the final vowel retained as long; e. g. **وَأَهْلُكَ** **بِالْبَرَى فَالْحِلَّتِ** **هَلِلَّة**, for **هَلِلَّة**.

227. Nouns ending in **ي** simply drop the *tênwîn*; e. g. **فَتَى** becomes **فَتَى** or **فَتَا**. Those ending in **ي** drop the *tênwîn*, and either resume the third radical or not, at pleasure; **قَاضٍ**, for example, may become either **قَاضِي** or **قَاضٍ**, either **بِقَاضِي**, or **بِقَاضٍ** (plur. of **جَارِيَةٌ**, *a girl*) either **جَوَارِي** or **جَوَارٍ**, **مَعَانٍ** (plur. of **مَعْنَى**, *meaning*) either **مَعَانِي** or **مَعَانٍ**. The accusative singular merely loses the *tênwîn*, e. g. **قَاضِيًا** (and not **قَاضِي**) for **قَاضِيًا**; the accusative of the broken plural drops the final vowel in prose, but may retain it as long in poetry, e. g. **مَوَالِي** for **مَوَالِي** (accus. of **مَوْلى**, *a client*), in rhyme also **مَوَالِيًا**.

Rem. If a word ending in **ي** has lost another radical besides

the final **و** or **ى**, the only pausal form admissible in the nominative and genitive is that which ends in the long vowel; e. g. **مُرٍ**, participle active IV. of **رَأَى**, to see, can become only **مُرِي**, never **مُرٌ**.

228. The long vowels **ا**, **ى**, **ي**, and **و**, usually remain unchanged; as **عَبَّأَ**, **غَزَا**, **حُبَلَى**, **يَعْرُؤُ**, **يَعْرُؤُ**, **يَعْرُؤُ**. In nouns derived from radicals third **و** or **ى**, the omission of final **ى** is allowed in the nominative and genitive, as **الْمُتَعَالَى**, **الْتَنَادَى**, **الْقَاضَى**, for **الْمُتَعَالَى**, **الْتَنَادَى**, **الْقَاضَى**; the accusative, however, admits only the form **الْقَاضَى**, etc.

Rem. a. The interrogative pronoun **مَا**, when governed in the genitive by another word, is shortened in pronunciation, and often in writing, to **مَ**, especially when used interrogatively. In pause, if governed by a noun, it takes the **هَاءَ الَّرُفِيفِ** (see §. 300), as **مِثْلُ مَهْ**, **اِقْتِصَاءَ مَهْ**; but if governed by a preposition, it may also drop its final vowel, as **عَمَّهْ**, **بِمَهْ** or **بِمَ**, **لِمَهْ** or **لِمَ**, **حَتَّامَهْ** or **حَتَّامَ**.

Rem. b. The genitive and accusative suffixes of the first personal pronoun, **ى** and **نى**, have several pausal forms, namely, in prose **ى** or **يَهْ**, **نى** or **نِيَهْ** (see §. 300), and in poetry also **يَا**, **نِيَا**; besides which, the long vowel may be altogether omitted, as **بَالِي**, **اَكْرَمِنِي**, **فَاتَّقُونِي**, **بَالُ**, **اَكْرَمِنْ**, **فَاتَّقُونَ**.

Rem. c. In rhyme the long vowels **ى** and **و** are often expressed merely by **késra** and **damma**, as **يَدِي** for **يِدِي**, **صَنَعُ** for **صَنَعُو** or **صَنَعُوا**. This is done for the purpose of preserving the uniformity of the **حَاشِيَّةُ** or *fringe* (i. e. the succession of rhyming syllables) throughout a poem.

229. When the penult letter of a word has no vowel, the vowel of the final letter may be transferred to it in pause; as **بَكَرَ**, **بَكَرٌ**, **بَكَرًا**, **بَكَرِي**, **بَكَرِيَّة**, **بَكَرِيَّةً**, **بَكَرِيَّةً**, for **بَكَرٌ** (**بَكَرٌ**), **بَكَرٌ** (**بَكَرٌ**), **بَكَرٌ** (**بَكَرٌ**), **بَكَرٌ** (**بَكَرٌ**). With regard to the vowel fêtha, however, the grammarians are not agreed, some allowing the transference in all cases, e. g. **أَلْبَكْرُ** for **أَلْبَكْرٌ**; others limiting it to the case in which the final consonant is êlif with hêmza, as **أَلْحَبَّاءُ** for **أَلْحَبَّاءُ** or **أَلْحَبَّاءُ**. This transference is technically called **النَّقْلُ**.

Rem. The **فَعْلٌ** is forbidden when it would give rise to a form that has no example in the language. For instance, there is no substantive of the form **فَعْلٌ**, and therefore we must not say in pause **أَلْعِلْمُ** (**أَلْعِلْمُ**). Some grammarians, nevertheless, allow this form when the third radical is êlif with hêmza, as **أَلرِّدُّ** (**أَلرِّدُّ**), whilst others recommend the change of the damma into kësra, pronouncing **أَلرِّدِي** or **أَلرِّدِي** instead of **أَلرِّدُّ** or **أَلرِّدُّ**.

230. Indeclinable words, ending in a vowel, take in their pausal form a final **ه**, technically called the **هَاءُ الرَّقْفِ** or **هَاءُ السَّكْتِ**, *the hâ of pause or of silence*; e. g. **ثُمَّ**, **ثُمَّ**, for **كَيْفَ**, **كَيْفَةً**. The same letter is added to verbal forms in which both the first and third radicals have disappeared; as **لَمْ يَفِ** for **لَمْ يَفِ** (**وَقَى**, imperat. of **وَقَى**), **لَمْ يَفِ** for **لَمْ يَفِ** (jussive of **وَقَى**); also **لَمْ يَرِ** for **لَمْ يَرِ**, and **لَمْ يَرِ** for **لَمْ يَرِ**, imperat. and jussive of **رَأَى**. It may also be appended to those in which only the third radical is dropped; as **إِزْمِ** for **إِزْمِ** (imperat. of **رَمَى**), **لَمْ يَغْرُ** for **لَمْ يَغْرُ** (jussive of **غَرَأَ**), **أَقْتَدِ**, **أَقْتَدِ**.

for **اِقْتَدِ** (imperat. VIII. of **قَدَا**). We likewise find it added to **مَ**, the shorter form of the interrogative pronoun **مَا** (see §. 228, rem. *a*); and to **يَ** and **نِي**, the older forms of the genitive and accusative suffixes **يِ** and **نِي** (see §. 228, rem. *b*).

Rem. *a*. The **هَاءُ الرَّقْفِ** is never added either to nouns, or to the perfect of verbs, or to adverbs ending in *u* (see Vol. I. §. 363), with the single exception, it is said, of **مِنْ عَدَلٍ** for **عَدَلٌ**. The Arabs do not say **مِنْ بَعْدُهُ**, **لَا رَجُلَهُ**, **يَا رَجُلَهُ**, **قَتَلَهُ**.

Rem. *b*. The ordinary pausal forms of **أَنَا** and **هُوَ** are **أَنَا** and **هُوَ**. but we also find **أَنَّهُ** (see Vol. I. §. 89, 1, rem. *b*.) and **هُوَ**. — **هُوَلَا** and **هُهْنَاءُ** are likewise used instead of the common **هُوَلَا** and **هُهْنَا**.

III. Poetic Licenses.

231. The Arab poets allow themselves a certain latitude, both as to the forms of words and the construction of sentences. We shall here confine ourselves chiefly to the illustration of some of the principal licenses which fall under the former of these two heads.

232. The poet may find himself obliged, by the exigencies of metre or rhyme (**ضُرُورَةُ الشَّعْرِ**, *poetical necessity*), to make some slight change either in the *consonants* of a word, or in its *vowels*.

233. Under the former of these divisions we include *a)* the various affections of the letter ا , *b)* irregularities in the use of the *tèsdid*, *c)* the employment of ancient uncontracted forms instead of the more modern contracted ones, and *d)* the suppression of the letter و in certain nominal and verbal forms.

a. Affections of the letter ا Elif.

234. Elif with *hèmza* (أ) may be affected in several different ways.

1. It may be totally absorbed by a preceding vowel, like the اَلْفُ الْوَصْلِ (vol. I. §. 19); e. g. أَلَا أَدْبَلُ , convey the news, for أَلَا أَدْبَلُ , imperat. IV. of بَلَّغ ; وَأَبْشُرْ , and rejoice, for وَأَبْشُرْ , imperat. IV. of بَشَّر ; $\text{مُجِيرُ أُمِّ عَامِرٍ}$, he who gave shelter to 'Umm 'Amir (a name for the hyaena), for مُجِيرُ أُمِّ ; هَلْ رَأَيْتَ , hast thou seen? for رَأَيْتَ ; ذُو الشَّنَانِ , one who hates, for الشَّنَانِ (الشَّنَانِ); $\text{إِنْ تَنْصِفُونَا يَا آلَ مَرْوَانَ}$, if ye do us justice, O family of Marwân, we will draw near (to you), for يَا آلَ (آلَ); فِي رُؤْسِهَا , on their heads, for رُؤْسِهَا ; مَسَاتِي , my hurt, for مَسَاءَتِي , from سَاءَ .

2. When preceded by a vowelless consonant, the vowel of the ا may be transferred to that consonant, as in the case of مِنْ and مَنَ , when followed by the article (Vol. I. §. 20, 4), يَرَى for يَرَى (Vol. I. p. 140), and the like. Examples: لَوْ أَنَّ , if that, for لَوْ أَنَّ , on thy account, for مِنْ أَجْلِكَ ; عَنْ أَجْلِهَا , from her hills,

for *مِنْ أَنْ يَلْقَيْنَهُ*; *عَنْ أَجْلِهَا*, *from meeting him*, for *مِنْ أَنْ* *إِنْ أَغْرُ زُبَيْدًا*; *if I make a raid upon Zubèid*; *فِيزَارٍ أَوْلُو أَلْسَدَانِ*, *the upright Nizar* (pron. *Nizārū-nū-lus*), for *أَوْلُو* *يَا دَارًا أَمْسَى دَارِسًا رَسْمَهَا*; *O house, whose site has become desolate!* (pron. *dā-rā-nam*), for *أَمْسَى* *مِنْ آلِ أَبِي مُوسَى*; *of the family of 'Abū Mūsā*, for *آلٍ* *مِنْ آلٍ*; *فَقُلْ إِذَا* *تَلْمِزْنَاوِي النَّارِي* *الآنَ* *الآدِي*, *say then to the enemy who now aims at doing mischief* (pron. *nāvi lāna*, see Vol. I. §. 20, 2), for *الآنَ* *بَيْنَ الرَّوْجِ وَالْمَرْتِ*; *between husband and wife*, for *الْمَرْأَةِ*.

Rem. In this case, the *أ* is sometimes assimilated to a preceding *و* or *ي*; e. g. *فَلَمْ يُغْنِ الْبُكَاءُ عَلَيْكَ شَيْئًا*, *but to weep over thee was of no avail*, for *شَيْئًا*.

3. *أ*, preceded by a vowel, may also be converted into the letter of prolongation that is homogeneous with that vowel; e. g. *فَلَمْ يَجِدْ عِنْدَهُ النَّصْرَ الَّذِي سَأَلَ*, *but he did not find with him the help that he demanded*, for *سَأَلَ*; *أَطَعْتُهُمْ وَأَنَا عَلَى وَفَارٍ*, *I obeyed them, though I was in haste*, for *وَأَنَا*. This is most frequent when *أ* is the third radical of a word, in which case the word virtually becomes third *و*, or *ي* (compare Vol. I. §. 132, rem. *a*). For example, in verbs, *لَا هَنَّاكَ*, *may it do thee no good!* for *هَنَّاكَ*; *فَمَنْ أَذْبَانَكَ*, *who told thee?* for *أَذْبَانَكَ*; *وَأَبْطَأَ*, *and it delayed*, for *أَبْطَأَ*; *أَدَارِي*, for *أَدَارِي*, III. of *دَرَأَ*, for *تُرْجِيئُهُ*, IV. of *رَجَأَ*; and in nouns, *رَشَا*, *thirst*, *ظَمًا*, *أَجَا*, *a fawn*, *قَارٍ*, *the name of a mountain*, for *رَشَا*, *ظَمًا*, *أَجَا*, *قَارٍ*, *a reader*, for *قَارِي*, participle of *قَارَى*.

4. Ēlif with hēmza and ḡèzm (l) is constantly changed by the poets into the letter that is homogeneous with the preceding vowel; e. g. أَلْقَالَ, *the omen* (for أَلْقَالُ), rhyming with أَقْقَالَ (plur. of قُقْلُ); أَلرَّاسِ, *of the head* (for أَلرَّاسِ), rhyming with أَلنَّاسِ; أَلرُّودِ, *of the tender* (for أَلرُّودِ), rhyming with أَلسُّودِ (plur. of أَسْوَدُ); ذَيْبُ, *a wolf*, (for ذَيْبُ), rhyming with رَيْبُ.

235. Elif mèmūdā (see Vol. I. §. 23, rem. a) is not unfrequently changed into ėlif makṣūra; e. g. أَلسَّمَا, for أَلسَّمَا, *the sky*; بَلَا, for بَلَاءَ, *a misfortune*; قَفْرًا or قَفْرِي, *desert, desolate*, for قَفْرَاءَ, fem. of أَقْفَرُ; أَشَا, for أَشَاءَ, *I wish*, 1. pers. sing. Imperf. Indic. of شَاءَ.

236. The ėlif u 'l-waṣl (vol. I. §. 19, rem. e) is often retained in poetry, where it would naturally be elided in prose; e. g. وَوَأَصْبِرِي, *be patient*, for وَوَأَصْبِرِي; كَمَنْ إِقْتَادَ, *like one who leads*, for كَمَنْ أَقْتَادَ; فِي أَلْبَدْلِ وَأَلْإِمْتِنَاعِ; وَوَأَلْإِمْتِنَاعِ, *bestowing and withholding*, for وَوَأَلْإِمْتِنَاعِ; وَأَنْتَ لِشَاتِنَا إِبْنُ رَيْبٍ, *and thou wast a fosterchild of our sheep*, for وَأَنْتَ لِشَاتِنَا إِبْنُ; إِذَا جَاوَزَ أَلْإِنْتَيْنِ سِرٌّ, *when a secret goes beyond two*, for إِذَا جَاوَزَ أَلْإِنْتَيْنِ.

b) Irregularities in the use of the Tèsd̄d.

237. The necessary tèsd̄d is occasionally dropped; e. g. أَيُّهَمَا, for أَيُّهُمَا, *which of them*; فَلَوْ أَنَّكَ, *if that thou*, for فَلَوْ أَنَّكَ; أَيُّهَا أَلسَّائِلُ عَنْهُمْ وَعَنِي; وَأَنْتَ, *O thou that askest after them and after me!* for وَأَنْتَ.

238. Sometimes too the *tésdîd* is introduced where it would be inadmissible in prose, through a false application of the pausal form mentioned in §. 224, rem.; e. g. **يُحِبُّ الْخُلُقَ الْأَضْحَمَا**, for **الْكَلَكِلِ**, *the breast*; **مِنْ الْكَلَكِلِ**, *he likes a stout figure*, for **الْأَضْحَمَا**, acc. sing. of **أَضْحَمٌ**; **فِي مِرْوَدِهَا**, *on her bodkin* (for applying *kohl* to the eyes), for **مِرْوَدِهَا**; **فِي الطَّوْلِ**, *in the tether*, for **الطَّوْلِ**.

c. Uncontracted Forms for contracted ones.

239. These are most common in the case of radicals in which the second and third letters are identical (vol. I. §. 119), and occur in both the verb and the noun; e. g. **وَإِنْ لَمْ تَقْتُلِيهِ فَآلَيْمِي**, *though they be stingy*, for **صَنُوا**; **وَإِنْ لَمْ تَقْتُلِيهِ فَآلَيْمِي**, *and if thou dost not (actually) kill him, yet come near it*, for **وَيُذَمِّمِ**, *and he is blamed*, poetic form in rhyme for **وَيُذَمِّمُ**, and that for **وَيُذَمِّمُ**; **وَلَا يُبْرَمُ الْأَمْرُ الَّذِي هُوَ حَالِدٌ**, *what he loosens cannot be bound fast*, and **وَلَا يُجَلِّدُ الْأَمْرَ الَّذِي هُوَ مُبْرَمٌ**, *and what he binds fast cannot be loosened*, for **أَلْحَمْدُ لِلَّهِ الْعَلِيِّ الْأَجَلِّ**, *praise belongs to God, the exalted, the glorious*, for **الْأَجَلِّ**. Compare, in Hebrew, **בְּכַבְדִּי**, **בְּפָפִי**, and similar forms.

240. The poets also use the uncontracted forms of nouns derived from radicals third **و** and **ي**, instead of the contracted (see Vol. I. §. 167, II. 2); e. g. **مَوَالِي كَيْبَاشِ الْعَوِيسِ**, *freedmen as fat as rams of the kind called us*, for **بُحَّاحُ**, **لَا بَارَكَ اللَّهُ فِي الْعَرَوَانِي**, *not past*, for **مَافِي**; **مَوَالِي**.

may God not bless the women! for فِي الْغَوَانِي; كَجَوَارِي يَاعْبَنَ; فِي الْغَوَانِي; like girls sporting in the mead. فِي الْعَجْرَاءِ

Rem. It sometimes happens that the usual accusative form فَعَالِي is incorrectly transferred to the genitive; e. g. وَلَوْ كَانَ عَبْدُ اللَّهِ مَوْلَى مَوْلِيَا هَجَوْتُهُ وَلَكِنَّ عَبْدَ اللَّهِ مَوْلَى مَوْلِيَا, were 'Abdu'llah a freedman, I would lampoon him, but 'Abdu'llah is merely a freedman's freedman, for مَوْلَى مَوْلِيَا.

d. Suppression of the letter ن in certain Nominal and Verbal Forms.

241. This is a license of which the poets but rarely avail themselves, but it occasionally occurs in the dual and plural of nouns, and in the jussive and energetic of verbs; e. g. هُمَا خُطَّتَا إِمَّا إِسَارٌ وَمِنَّةٌ وَإِمَّا دَمٌ, these are the alternatives, either captivity and quarter, or bloodshed, for أَبْنِي كَلْبِيبٍ إِنَّ عَمِّي اللَّذَا قَتَلَا الْمَلُوكَ وَفَكَكَ الْأَغْلَالَ; خُطَّتَانِ; ye Bènu Kulèib, 't was my two uncles who slew kings and burst asunder the yokes (of captives), for اللَّذَانِ; هُمَا كَنَفَا الْأَرْضِ اللَّذَا لَوْ تَرَعَرَعَا, these are the two pillars of the earth, which, if they are shaken, for اللَّذَانِ; إِنَّ الْأَذَى; حَانَتْ بِفَلَجٍ دِمَاؤُهُمْ لَا تُهَيِّنَ الْفَقِيرَ عِلَّكَ أَنْ تَرَكَعَ يَوْمًا; الَّذِينَ; وَالَّذِينَ قَدْ رَفَعَهُ; إِضْرِبَ عَنْكَ الْهُومَ إِنَّ طَرَقَتْ; تَهَيَّنَ; إِضْرِبَنَّ;

and more frequently يَكُ، تَكُ، نَكُ، for يَكُنْ، تَكُنْ، يَكُنْ، jussive of كَانَ.

Rem. a. The same elision of ن occurs in the particle لِيَكُنْ, but; e. g. وَلَاكِ أَسْقِنِي, but give me to drink.

Rem. b. On the contrary, some poets have even dared to add the energetic ن to the perfect and participle of the verb; e. g. دَامَنَّ سَعْدُكَ إِنْ رَحِمْتَ مُتَيْمًا, may thy good fortune last, if thou hast compassion upon one enslaved (by love), for دَامَ أَحْضَرَ; دَامَ أَقَاتِلَنَّ أَحْضَرَ, will he say, Bring in the witnesses? for أَقَاتِلُ.

242. Other letters, and even whole syllables, are sometimes dropped under the pressure of metrical necessity. For example, a) at the beginning of a word: لَانَ for آلَانَ (compare §. 234, 2), as in the halfverse: فَبُحْ لَانَ مِنْهَا بِالذِي أَنْتَ بَائِمٌ, so now disclose in regard to her what thou mayest disclose; لَاهِ for لِيَاهِ, as: لَاهِ أَبْنُ عَيْكَ لَا أَفْضَلْتَ, what a man thy cousin is! thou dost not surpass me in noble qualities (compare §. 54, 2, rem e); لَاهُمَّ for لَاللَّهُمَّ, as: لَاهُمَّ إِنْ كُنْتَ قَبِلْتَ حَجَّتِمْ, O God! if thou hast accepted my pilgrimage (حَجَّتِمْ rare pausal form for حَجَّتِي); اتَّقُوا for اتَّقُوا, imperat. VIII. of وَقَى, as: تَقْوَهُ أَيُّهَا الْفِتْيَانُ, fear him (God), O young men! b) In the middle of a word: اسْتَطَاعَ (X. of طَوَعَ), imperf. وَلَوْ أَنَّنِي اسْتَطَيْعُ يَوْمَ حِمَامِهِ, as: يَسْتَطِيعُ اسْتَطَاعَ, يَسْتَطِيعُ, and had I been able, on the day of his death, I would have fought in his defence. c) At the end of a word: مِلْمَالٍ (also written مَالٍ) for الْمَالِ

(see vol. I. §. 358, rem. *c*), as: *فَمَا أَبْقَتِ الْأَيَّامُ مِلْمَالٍ عِنْدَنَا*, *Fate has left* (lit. *the days have left*) *no wealth in our possession*; *عَلِمَاءَ* (or *عَلْدَ مَاءَ*), for *عَلَى الْمَاءِ*; *مِنَ الرَّزْقِ*, for *مِنَ الرَّزْقِ*; and even *عَلَى النَّبِيِّ*, for *عَنِ فُلَانٍ* (owing to the vocative form *يَا فُلُ*, §. 38, 1, rem. *c*, 3).

Rem. The following are specimens of even still more violent abbreviations: *الْمَنَا* for *الْمَنَارِلُ*, as in the halfverse of Lēbīd; *دَرَسَ الْمَنَا بِيْتَالِيعَ فَابَانَ*, *the dwellings are desolate at Mutāli' and 'Abān*; and also for *الْمَنَايَا* (plur. of *الْمَنِيَّةُ*), as in: *تُرِيكَ الْمَنَا*, — *will let you see death at the points of the spears*; *السَّبَا* for *السَّبَائِبُ* (plur. of *سَبِيْبَةٌ*), used by Alkama in the line: *مُقَدَّمٌ بِسَبَا الْكَتَانِ مَلْتُومٌ*, *having its mouth covered and enwrapped with strips of linen*; *الْحُبَابُ* for *الْحُبَابِجُ*, as in the words of 'Ibn Durēid: *أَوْرَى بِهَا نَارَ الْحُبَا*, *he strikes out of them small sparks of fire*; *الْحَمَى*, used by ḡl-Āggāg for *الْحَمَامُ*, in the halfverse: *قَوَّاطِنَا مَكَّةَ مِنْ وَرَقِ الْحَمَى*, *the slate-coloured doves that inhabit Mēkka*; *الْعِنَا* for *الْعِنَانُ*, in the words: *حَتَّى إِذَا أَعْيَيْتُ*, *till, when I was exhausted, I slackened the reins*; and even *رَأَى* for *رَحِمٌ*, *the womb* (see ḡl-Makkārī, tom. I. p. 435, l. 11, and tom. II. p. 200, l. 8), and *مَرَّ* for *مَرَحَبًا*, according to one rendering of the line: *فَلَمْ يَقُمْ إِلَّا بِمِقْدَارِ أَنْ قُلْتُ لَهُ أَهْلًا وَسَهْلًا*, *but he stopped only for the space of time that I could say, Welcome* (others think that *وَمَرَّ* is here nothing more than the usual pausal form of *وَمَرَّ*, and *passed on*).

243. Under the second of the two heads mentioned in

§. 232, namely, poetic licenses in regard to the *vowels* of a word, we include *a*) the lengthening of a short vowel in the middle of a word; *b*) the shortening of a long vowel; *c*) the suppression of a short vowel; *d*) the addition of a final vowel to certain verbal and pronominal forms, and to some particles; and *e*) the irregular use of the *tənwin* and other case-endings in the noun.

a) The lengthening of a short vowel in the middle of a word.

244. This is technically called *الإشباع*, *filling full* or *saturation*, and is not uncommon with the vowels *a* and *i*, rarer in regard to *u*. Examples: *يَبْنَعُ*, for *يَنْبَعُ*, in the halfverse of Antara: *يَبْنَعُ مِنْ ذِفْرَى غَضُوبِ جَسْرَةٍ*, *flows from behind the ears of a fierce, bulky she-camel*; *الْكَلْكَالُ*, for *الْكَلْكَلُ*, in the words: *قُلْتُ وَقَدْ خَرْتُ عَلَى الْكَلْكَالِ*, *I said, after she had fallen upon her breast*; *مُنْتَرَحٌ*, for *مُنْتَرَحٌ*, in the hemistich: *وَمِنْ ذَمِّ الرِّجَالِ يَبْنَتَرَحُ*, and (*art thou*) *far removed* (i. e. *quite free*) *from the blame of men?* *فِيهِ مِنَ الدَّهَبِ الْإِبْرِيزُ*, for *عَمُودٌ*, in the halfverse: *عَمُودٌ*, *in it there is a pillar of purest gold*; *الصَّيَارِيفُ* and *الدَّرَاهِيمُ*, for *الصَّيَارِفُ* and *الدَّرَاهِمُ*, in the hemistich: *نَفَى* *الدَّرَاهِيمِ تَنْقَادُ الصَّيَارِيفِ*, *as the money-changers scatter the dirhems, whilst selecting (those that are of full weight)*; *مِنْ حَيْثُمَا سَلَكُوا أَدْنُو فَاَنْظُرُوْا*, for *اَنْظُرُوْا*, in the words: *اَنْظُرُوْا*, *I draw near to whatever place they go and look (at them)*.

b) The shortening of a long vowel.

245. This may take place either in the middle or at the end of a word. Examples in the middle of a word: قَتَمٌ, for قَتَامٌ, as in the words: فِي قَتِيمَةٍ, *in its dust* or *its darkness*; عَوَاوِرُ, plur. of عَوَاوِرٌ, *a mote in the eye*, مَقَاصِرُ, plur. of مَقْصُورَةٌ, *a cell or chamber*, for عَوَاوِيرُ, عَوَاصِيرُ, and the like; هَذَا (-), instead of هَذَا (--), as in the halfverse: إِلَى كَمْ هَذَا الْهَجْرَانُ فِي كِدِّ لَيْلَةٍ, *how long shall this estrangement last every night?* اللَّهُ (--), for اللَّهُ (--), as in the hemistich: أَلَا لَا بَارَكَ اللَّهُ فِي سُهَيْلٍ, *may God not bless Suhèil!* and, with double license, كَتَّنٌ, for كَتَّانٌ, in the words: بَيْنَ الْحَرِيرِ وَبَيْنَ الْكَتَّنِ, *partly silk and partly linen*. Examples at the end of a word: النَّوَاحِ, for النَّوَاجِي, as in the hemistich: كَنَوَاحٍ رِيَشِ حَمَامَةٍ فَجْدِيَّةٍ, *like the tips of the feathers of a dove of Nègd*; الْأَيْدِ, for الْأَيْدِي, as in the words: دَوَامِي الْأَيْدِ, *with their fore-feet bleeding*; النَّاسِ, for النَّاسِي, as in the words: عَنِ النَّاسِ أَبْرَادًا وَأَثْرَابًا: النَّاسِ, *from one who forgets robes and garments*. The 1. pers. plur. of the Perfect, قَتَلْنَا (--), is also sometimes shortened into قَتَلْنَا (--), but the *êlif* is usually retained in writing, in order to distinguish it from the 3. pers. plur. fem.

c) The suppression of a short vowel.

246. This license is of most frequent occurrence in the case of the very few nouns of the form فِعْلٌ (becoming

(فَعَلٌ), and of verbs of the forms فَعَلَ and فَعِلٌ (becoming فَعَلٌ, see vol. I. §. 183, rem. b); e. g. كَمَا اسْتَوْفَضْتُ حَيْلُهُ فَعَلٌ, *as horses scatter camels by their charge* (for (الْإِبِلَا); (الْإِبِلَا) رِآنٌ أَهْجُهُ يَضْجَرُ كَمَا ضَجَرَ بَارِئٌ مِّنَ الْإِبِلِ; (الْإِبِلَا) دَبَّرَتْ صَفْحَتَاهُ وَكَاهِلُهُ, *and if I lampoon him, he cries out, like a two year old camel whose sides and withers are galled* (for ضَجَرَ, الْإِبِلِ, and دَبَّرَتْ). Rarer instances are exemplified by رَجُلٌ, for رَجُلٌ, as in the halfverse: فَقَدْ كَانَ رَجُلًا وَكُنْتُمْ رِجَالًا, *for he was a man, and ye are men*; and الْكَبِيرُ, for الْكَبِيرُ (plur. of الْكَبِيرِ), in the words: هِيَ الْإِنْفُسُ الْكَبِيرُ الَّتِي, *these are the great souls which*. — The suffix pronoun of the 1. pers. sing., ـِي, may be suppressed in rhyme, as بَالٌ, for بَالِي, *my heart*, in the first verse of ʿĕt-Taṅṭarānī's kaṣīda, which rhymes with رَأَى, for زَالَ, *has passed away*.

Rem. The poets also take the contrary liberty of adding a supplementary vowel in the nominal form فَعْلٌ, using, for example, إِطْلٌ, for إِطْلٌ, *flank*, and جِلْدٌ, for جِلْدٌ, *skin*.

d) The addition of a final short vowel to certain verbal forms and to some particles.

247. The vowel *kəsr* is frequently added in the rhyme to the 3. p. sing. fem. of the Perfect, the 2. p. sing. masc. of the Imperative, and those persons of the Jussive that end in a consonant. E. g. أَنَاخُوا الْمَطَايَا قَدْ أُمِلَّتْ وَكَلَّتْ, *they made the camels lie down, that were tired and weary* (for

يَقُولُونَ لَا تَهْلِكْ أَسَىٰ وَتَجِدِ; (كَلَّتْ) وَإِنْ يَأْتِكَ; (تَجِدُ); الْأَعْدَاءُ بِالْجَهْدِ أَجْهَدِ (أَجْهَدُ).

they say, Do not die of grief, but bear it like a man (for تَجِدُ); and if the foe come upon thee, I will do my very best (for أَجْهَدُ).

Rem. The vowel preceding the final consonant may have been originally long, and only shortened because of its being in a shut syllable, but it is, nevertheless, not restored after the addition of this kèsra. For example: غَزَتْ (for غَزَاتُ, 3. p. sing. fem. Perf. of غَزَا, vol. I. §. 166, rem.) becomes غَزَتِ, not غَزَاتِ; طَرَّ (for طَيْرٌ, 2. p. sing. masc. Imperat. of طَارَ, vol. I. §. 152) becomes طَرِّ, not طَيْرِي; أَنْمَ (for أَنْامٌ, 1. p. sing. Jussive of نَامَ, vol. I. §. 151) becomes أَنْمِ, not أَنْامِ.

248. The same license is allowable in the case of particles that end in a consonant, particularly such as are monosyllabic; e. g. لَمَّا تَرَلُّ بِرِحَالِنَا وَكَانَ قَدْ, *they (thecamels) have not yet moved off with our saddles, but it is as good as done* (namely, وَكَانَ قَدْ زَالَتْ, *but it is as if they had already moved off*); أَحَبَّابَ أَنْفُسِنَا كَمْ ذَا النَّوَىٰ وَكَمْ, *beloved of our souls, how long will this absence continue? how long?*

Rem. The reader may here be reminded that, instead of the ordinary pronominal forms هُمْ, أَنْتُمْ, and كُمْ, and the verbal form هُمْ, أَنْتُمْ, فَعَلْتُمْ, the poets constantly make use of the archaic هُمُ, أَنْتُمُ, فَعَلْتُمُ. The final vowel is in these cases more usually long than short.*) When هُمْ is changed into هِمُّ, either هِمُّ or هِمِّ may be used.

*) The quantity of the singular suffix ُ is also doubtful.

e) The irregular use of the *tènwin* and other case-endings in the noun.

249. The poets constantly use the triptote inflection of a noun, when the diptote inflection alone is admissible in prose. This remark applies equally to the singular and the broken plural. Examples of the singular: *تَصَوَّعَ مِسْكَ بَطْنُ* *نَعْمَانَ* *إِنْ مَشَتْ بِهِ زَيْنَبُ فِي نِسْوَةِ عِطْرَاتِ*, *the vale of Nāmān is scented with musk, if Zēinèb walks in it amid (her) perfumed attendants* (for *زَيْنَبُ*); *قَالُوا يَزُورُكَ أَحْمَدُ وَتَزُورُهُ*; *they say, 'Ahmed' visits you and you visit him* (for *أَحْمَدُ*); *يَسْقِيهِمْ دُو مِرَّةٍ أَحْوَرُ*, *a smart black-eyed (page) hands them wine* (for *أَحْوَرُ*); *قَدْ قَالَ شَاعِرُ كِنْدَةَ فِيمَا مَضَى*, *the poet of (the tribe of) Kinda has said in olden time* (for *كِنْدَةَ*); *تَقُولُ سَلِ الْمَعْرُوفَ يَحْيَى بْنَ أَكْتَمَ*; *you say, Ask largesse of Yahyā bin Ektēm* (for *أَكْتَمَ*); *وَوَبَّهْتَ عُثْمَانَ لِدَفْعِ خُطُوبِهِ*; *and I warned Othmān to repel the dangers that threatened him* (for *عُثْمَانَ*); *وَنَسِيتَ أَنَّ اللَّهَ أَخْرَجَ آدَمَ*, *and thou forgettest that God turned Adam out of it* (for *آدَمَ*). Examples of the broken plural: *إِلَّا وَهْمٌ شُرَكَاءَ فِي دِمَائِهِمْ*; *but they are companions in (shedding) their blood* (for *شُرَكَاءَ*); *عَبَّجَائِرًا مِثْلَ الْأَفَاعِي خَمْسًا*, *old women, like vipers, five in number* (for *عَبَّجَائِرَ*).

250. On the contrary, the *tènwin* is sometimes suppressed in cases where it could not be dispensed with in prose; e. g. *فَمَا كَانَ حِصْنٌ وَلَا حَابِسٌ يَفُوقَانِ مِرْدَاسَ فِي مَجْمَعِ*, *neither Hisn nor Hābis surpassed Mirdās in any assembly* (for

عَمْرُو الَّذِي هَشَمَ التَّرِيدَ لِقَوْمِهِ; (مِرْدَأَسًا) *Amr, who broke up (bread to make) soup for his people* (for عَمْرُو الَّذِي, but there is another reading, عَمْرُو الْعَلَى هَشَمَ, *the noble Amr broke up*); فَالْفَيْئَةُ غَيْرُ مُسْتَعْتَبٍ وَلَا ذَاكِرٍ آلَ اللَّهِ إِلَّا قَلِيلًا, *and I found him not seeking (the Lord's) favour, and seldom thinking upon God* (for ذَاكِرٍ); وَحَىٰ مُحَارِبٍ الْأَبْطَالُ قَدَمًا; (ذَاكِرٍ) *and the tribe of Mohārib, heroes of old* (for مُحَارِبٍ); كَسْتَوْرٍ مَغْلُوبٍ يَصُولُ عَلَى الْكَلْبِ عَلَى جِسْمٍ مُصْفَرٍّ مِنَ التَّبِيرِ; (كَسْتَوْرٍ) *like an overmatched cat that springs at the dog* (for كَسْتَوْرٍ); (أَلْمَسِ) *upon a yellow body, smoother than gold* (for جِسْمِ, and أَمْلَسِ in rhyme for أَمْلَسِ, instead of أَمْلَسِ, §. 249).

251. The genitive plural in *يُنَ* — is sometimes changed in the rhyme into *يِنَ*; e. g. وَقَدْ جَاوَزْتُ حَدَّ الْأَرْبَعِينَ, *seeing that I have already passed the limit of forty years* (for الْأَرْبَعِينَ); (الْأَرْبَعِينَ) لَا بَارَكَ اللَّهُ فِي بَضْعِ وَسْتَيْنِ; (الْأَرْبَعِينَ) *may God not bless sixty and odd years!* (for وَسْتَيْنَ); وَأَنْكَرْنَا زَعَانِفَ آخَرِينَ; (وَسْتَيْنَ) *and we ignore the offscourings of other tribes* (for آخَرِينَ).

Rem. Still more rarely is the dual inflected by means of the final vowel *fêth*, instead of the usual change of *انِ* — into *يُنَ*; e. g. أَعْرِفُ مِنْهَا الْأَنْفَ وَالْعَيْنَانَا وَمَنْحَرَيْنِ أَشْبَهَا ظَبْيَانَا, *I recognize her nose and eyes, and nostrils that resemble gazelles'* (for ظَبْيَيْنِ and الْعَيْنَيْنِ).

252. In verbs and nouns derived from radicals of which the third consonant is *و* or *ي*, the poets not unfrequently use the Indicative form of the Imperfect instead of the Subjunctive or Jussive, and the nominative case instead

of the accusative. Examples of the verb: **أَبَى اللَّهُ أَنْ أَسْمُو بِأُمَّ**, *God has not willed that I should be of noble descent either on the mother's or the father's side* (for **أَسْمُو**); **فَأَلَيْتُ لَا أَرْتِي لَهَا مِنْ كَلَالَةٍ وَلَا مِنْ حَفَى حَتَّى تَلْقَى مُحَمَّدًا**, *and I swear, I will not show pity for weariness or foot-soreness of hers, until she encounters Mohammedi* (for **تَلْقَى**); **إِذَا غَرَّ أَنْ يُنْسِي الْفَتَى فِيهِ أَوْ يَضْحَكَ**, *when to spend an evening or a forenoon in it, fills one with vain delight* (for **أَلَمْ يَأْتِيكَ وَالْأَنْبَاءُ تَنبِي بِمَا لَأَقْتُ**); **(إِذَا غَرَّ الْفَتَى أَنْ يُنْسِي فِيهِ زِيَادُ زَبَّانٍ لَبُونُ بَنِي زِيَادٍ هَجَبَتْ زَبَّانَ ثُمَّ جِئْتَ مُعْتَذِرًا مِنْ هَجْرِي؟ (يَأْتِكَ؟)**, *did he not bring you word—for news travels fast—of what has befallen the milch-camel of the Bènu Ziyād* (for **يَأْتِكَ؟**); **زَبَّانَ لَمْ تَهْجُرْ وَلَمْ تَدَعْ**, *you lampooned Zabbān, and then you came making excuses for having lampooned Zabbān, —* (so that) *you neither lampooned him nor let it alone* (for **تَهْجُرْ**); **عُوجِي عَلَيْنَا يُحْيِيكَ ابْنُ عَنَابٍ (تَهْجُرْ)**, *turn aside to us, (and) 'Ibn Annab will salute you, i. e. receive you with honour* (for **يُحْيِيكَ**); **كَأَنَّ لَمْ تَرَى قَبْلِي أَسِيرًا يَمَانِيًا (تَرَى)**, *as if you never saw a Yèmenite prisoner before me* (for **تَرَى**); **مَا أَنْسَ لَا أَنْسَاهُ آخِرَ عَيْشَتِي**, *whatever I forget, I shall not forget him to the end of my life* (for **أَنْسَاهُ**). Examples of the noun: **وَمَنْ أَرَادَ النَّاسِي فِي مُصِيبَتِهِ**, *and whoever seeks for consolation in his misfortunes* (for **النَّاسِي**); **وَجَدْتُ**, *I found thy noble qualities a subject for my poetry* (for **مَعَالِيكَ**); **تَرَكْنَ رَاعِيَهُنَّ مِثْلَ الشَّنِّ**, *they have left their shepherd like an old (useless) waterskin*

(for رَاعِيَهُنَّ); كَانَّ أَيْدِيَهُنَّ فِي الْقَاعِ الْقَرِيقِ, *as if their forefeet were on level ground* (for أَيْدِيَهُنَّ); وَتَوَكَانَ طَاوِي; وَالْحَشَا جَائِعًا (for طَاوِي).

253. The poets occasionally use pausal forms (see §. 223—230) out of pause. For example, رَضِيَ, for رَضِيَ, in the verse: بِسُرُورٍ سَيِّدِي أَخَذْتُهُ إِنْ رَضِيَ بِي وَبِسَعْيٍ وَالْبَصْرَ, *with joy, my lord, will I nail upon him, if he be contented with me, and with my hearing and sight* (i. e. *most willingly and cheerfully*); سَلَعَنَ, for سَلَعَنَ, in the halfverse: فَسَلَعَنَ عُبَيْدُ اللَّهِ ثُمَّ أَبِي بَكْرُ, *Obèidu 'l-lāh ran quickly, and thereupon Bèkr held back*; هُوَ, for هُوَ, in the halfverse: فَلَا هُوَ مِنَ الدُّنْيَا مُضِيعٌ نَصِيبُهُ, *and so he does not lose his share of (the pleasures of) this world.*

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مَا أَجْحَازِيَّةٌ، II. 42, rem. *c*.

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ADDITIONS AND CORRECTIONS.

V o l. I.

To §. 1. add the following remark.

Rem. d. Those letters which are identical in form, and distinguished from one another in writing only by the aid of the small dots usually called *diacritical points* (نُقْطَةٌ, plur. نُقُطٌ), are divided by the grammarians into *الْحُرُوفُ الْبُهْمَلَةُ*, the loose or free, i. e. *unpointed, letters*, and *الْحُرُوفُ الْمَجْمَعَةُ*, the bolted or fastened, i. e. *pointed, letters*. To the former class belong ح, د, ر, س, ص, ط and ع; to the latter غ, ز, ش, ض, ظ and ع. The letters ب, ت, ث and ي are generally distinguished as follows.

ب is called *الْبَاءُ الْمُوَحَّدَةُ*, the *د* with one point (د);

ت " " *التَّاءُ الْمَثْنَاءُ مِنْ فَوْقِهَا*, the *د* with two points above (ت);

ث " " *الثَّاءُ الْمَثْنَاءُ مِنْ تَحْتِهَا*, the *د* with two points below (ث);

ذ " " *الذَّاءُ الْمَثْلَثَةُ*, the *د* with three points (ذ).

The unpointed letters are sometimes still farther distinguished from the pointed ones by various contrivances, such as writing the letter in a smaller size below the line, placing a point below, or an angular mark above it, and the like; so that we find in carefully written manuscripts ص ص; س س; ر ر; ز ز; ح ح; ط ط; ع ع; etc. Also ځ or ځ by way of distinction from ځ.

§. 2. Under the letter ا (p. 4), delete the word *mobile*, and to the Hebrew examples add אָהֶל. — Under the letter ح (p. 6), instead of أَهْلٌ, *ahl*, write أَهْلَكَ, *'ahlaka*.

§. 6. Rem. a. On p. 9, l. 7, there is a misprint of قَلْتَهُ for قَلْتَهُ. — The long vowel ī is in a very few instances written defectively at the end of a word; e. g. الْحَافِ, *el-Hāfi*, الْعَاصِ, *el-'Asi*, حَدَيْفَةٌ, *Ḥadīfatu 'bnu 'l-Yemāni*, for الْحَافِي, *el-Hāfi*, الْعَاصِي, *el-'Asi*. — To this section add:

Rem. b. The letter ح, preceded by damma, is used by the Arabs of North Africa and Spain to indicate a final *o* in foreign words; e. g. قَارُو, *Carlo*; دُونِ بِطْرُو, *Don Pedro*; وَادِي آرُ, *the river Guadiaro*.

Rem. c. The sound of ا̄ inclines, in later times and in certain localities, from ā to ē, just as that of fetha does from a to é (sec §. 4, 1, and §. 5, 2). This change is called الْإِمَالَةُ, *el-'imala*, the inflection of the sound of a and ā towards that of i and ī. The Magribi Arabs actually pronounce ā in many cases as ī. Hence رِكَابٌ *rikāb*, لِكِنْ *lakin*, بَابٌ *bāb*, لِسَانٌ *lisān*, are sounded *rikēb*, *lekin*, *bīb*, *lisīn*; and, conversely, the Spanish names *Beja*, *Jaen*, *Caniles*, *Lebrilla*, are written لَبْرَالَةُ, قَنَالَشُ, جَبَانُ, بَجَاةُ.

§. 8, rem. b. The و of عَمْرُو and عَمْرُو is often neglected in old manuscripts.

§. 10. Add the following:

Rem. In many manuscripts a *gézma* is placed even over the letters of prolongation ا, و, and ي; e. g. قَالٌ, صَبُورٌ, قَالٌ, يَسِيمٌ.

§. 11, rem. d. In the oldest and most carefully written manuscripts, the form of the *tésdīd* is حَف. Its opposite is حَف, i. e. حَف (from

خَفَّفُ, *lightened, single*), e. g. سِرًّا وَعَلَانِيَةً, *secretly and openly*.

§. 11, rem. *c.* َ is used occasionally for ِ as well as ِ.

§. 14, 1. After اَللَّيْلُ add: "or, in African and Spanish manuscripts, اَللَّيْلُ."

§. 17, 2 (p. 16, line 15). Write خَطِيئَةً for خَطِيئَةً.

§. 20, 4. What is here said of the preposition مَعَ is not quite accurate. The classical form is مَعَ, with final fêṭha, abbreviated in later times into مَع; but the fêṭha is always retained in the wasl, and hence we read مَعَ اَبْنَيْهِ, and not مَعَ اَبْنَيْهِ.

§. 21, 2. Delete the words "or mother", and the example عَيْسَى بَنُ مَرْيَمَ, *Jesus the son of Mary*."

§. 21, 4. We also find اَلْآنَ, اَلْمَاءَ (el-Korān, X. 52), and the like.

§. 22. In the oldest and best manuscripts the form of the mēdda is مَد (i. e. مَد). Its opposite is قَصْر (i. e. قَصْر, *shortening*), though this is but rarely written.

§. 23, rem. *b.* For "not unfrequently" write "occasionally".

§. 23, rem. *c.* A mēdda is also written over the final vowels of the pronominal forms اَنْتُمْ, كُمْ, هُمْ, or هُمْ, and the verbal termination تُمْ, when they are used as long in poetry.

§. 23, rem. *d.* Add the following abbreviations: تَعَالَى for تَعَالَى, *may He (God) be exalted!* اَلْخ for اِلَى اٰخِرَةٍ or اِلَى اٰخِرِهَا, *to the end of it, i. e. etc.*; م م, written over two words that have been erroneously transposed in a manuscript, for مَوَّخَّرٌ, *to be placed last*, and مُمَقَّدٌ, *to be placed first*. — On the margin of Mss. we often find words with the letters خ,

ن and ص over them. The first of these indicates a variant, and stands for نَسَخَةٌ, a copy, another manuscript; the second means that a word has been indistinctly written in the text, and is repeated more clearly on the margin (بَيَانٌ, explanation); the third implies that the marginal reading, and not that of the text, is, in the writer's opinion, the correct one (صَحَّ, it is correct, or نَحَّيْحِمُ, correction, emendation). Written over a word in the text, صَح stands for صَحَّ, and denotes that the word is correct, though there may be something peculiar in its form or vocalization.

§. 26. Add to the examples: أَفْلَاطُونُ, Πλάτων, Plato.

§. 45, rem. c. Compare the Hebrew הָיָמִין, to go to the right (יָמִין, יָמִינִים), and הָשְׂמָאל, to go to the left (שְׂמָאל, שְׂמָאלִים). — To the general remarks add at the end:

These, however, are treated in Arabic as quadrilaterals, imperf. مَهَيِّنٌ, مُهْرَاقٌ or مَهْرَاقٌ, nom. patient. يَهَيِّقُ or يَهْرِيقُ.

§. 50. Additional examples: تَخَادَعٌ, to pretend to be deceived; تَمَارَضٌ, to pretend to be sick.

§. 53. General Rem. The original vowel *a* is sometimes retained in Hebrew, under the influence of an initial guttural; as נִחַדָּה, נִחַדָּה.

§. 59. Additional examples: أَرَبَدٌ, to be ash-coloured, to be gloomy; أَرَفَصٌ, to flow freely (of tears); أَرَقَدٌ, to make great haste; أَشَعَانٌ, to be dishevelled (of hair).

§. 65. Additional example: اسْتَقْضَى, to appoint as kādī or magistrate (قَاضٍ).

§. 89, 1, rem. b. For "often" read "almost always."

§. 91, rem. After the word يَبْلُغُ insert as additional examples: طَعَنَ, to thrust, stab, يَطْعُنُ; قَعَدَ, to sit, يَقْعُدُ.

§. 120. A very few of the verba med. rad. gemin. remain uncon-

tracted; at least the Kāmūs specifies such forms as رَكَكَتِ السَّمَاءُ, a small thick rain fell; صَبَبَتِ الْأَرْضُ, the spot abounded with lizards; لَحَّتِ الْعَيْنُ, the eye is sore.

§. 120, rem. a, 1. Add to the examples, رَدَدَتْ for رَدَدَتْ.

§. 133. The rule requires some alteration. Read:

In the same way, أ passes into و or ي, when it is pronounced with damma or kèsra, and preceded by fêtha, or with fêtha, and preceded by damma or kèsra; and into ع, when it is pronounced with kèsra, and preceded by damma.

Examples of the last part of the rule are: سِئِلَ, he is asked, for سِئِلَ, perf. pass. of سَأَلَ, to ask; لُؤِمَ, peace is made (between them), for لُؤِمَ, perf. pass. III. of لَامَ, to join together.

§. 139, rem. For تَخَذَ read تَخَذَ, with kèsra.

§. 140. After the words "سَأَلَ for سَأَلَ" add: "2. p. sing. m. سِئِلَتْ."

§. 154. Some of the Arabs contracted قَوْلَ and بَيْعَ into قَوْلَ and بُوَعَ, instead of قِيلَ and بَيْعَ.

§. 160. Additional example: غَيْدَ, to be soft and flexible, يَغِيدُ.

§. 163. General Remarks. The Arabs sometimes contract قَائِمَ into قَامَ, just as in Hebrew קָם for קָם; e. g. هَاعَ لَاعَ, for هَاعَ لَاعَ, timid; هَاعَ, for هَاعَ, feeble.

§. 167, 2, c. For تَرْمِيْ read تَرْمِيْ, with gèzm.

§. 170 (p. 90, line 2). Read "though مَرَضِيْ is far more common."

§. 175. rem. Compare the Syriac imperative ܐܢܝܢܝܢ.

§. 186, 3. The same thing happens to the 2. p. sing. fem.; e. g.

تَشْوِقِيْنِي, thou makest me long, for تَشْوِقِيْنِي.

§. 186, 5. Read: "(which is far more usual)."

§. 198, rem. a. Additional example: نَظَرَ, to see, look at, نَظَرٌ.

§. 199. Delete the words "رَفَعَةٌ" and."

§. 220. Read: "It is often placed." Additional examples: جَلَسَتْ, رَكَبَتْ, مَشِيَتْ, one's manner of sitting, riding, walking.

§. 224. The nouns of time and place derived from verba tert. rad. و et ى violate the rule laid down in §. 221, for they always take fêṭha in the second syllable, whatever be the vowel of the imperfect.

§. 226. Delete the words "et ى". Add the remark:

This is the usual form in Ethiopic from all verbs; as: ጠረፍ : *misrak* = مَشْرِقٌ, the east; ጠረብ : *mi'rāb* = مَغْرِبٌ, the west; ጠረይ : *mir'ay* = مَرْعَى, pasture ground.

§. 228. The examples مِقْوَدٌ and مِرْوَحَةٌ show that this form of noun, when derived from verba med. rad. و et ى, does not undergo contraction.

§. 228, rem. a. Additional example: مُنْصَلٌ, a sword. These words may also take fêṭha in the second syllable; as: مُنْخَلٌ, مُنْصَلٌ.

§. 230. After "مَكْتُوبٌ, written", add "a letter."

§. 231. The nomen patientis, not only of the first, but also of the derived conjugations, is occasionally used in the sense of the nomen actionis; e. g. بَدَلَ جَهْدَهُ, he exerted himself to the utmost, did his best (= جَهْدُهُ); إِلَى اللَّهِ الْمُشْتَكَى وَالنَّعْوَلِ, to God complaint is made and (in him) trust is placed.

§. 233, rem. b. Read: جَمَاعَةٌ لِيَكْتُبَ.

§. 235. Read: "(el-Kor'an II. 69)."

§. 254, rem. c. There is a third adjective of this kind, namely تَهَامٌ (with the art. التَّهَامِي), fem. تَهَامِيَّةٌ, from تِهَامَةٌ, *Tihāma*.

§. 255, rem. *a*. Additional example: جَزِيرِيٌّ, *belonging to Algerias*, اَلْجَزِيرَةُ, *in Spain* (to distinguish it from جَزْرِيٌّ, *belonging to Mesopotamia*).

§. 259, rem. From حَرُورَاءُ is formed حُرُورِيٌّ. — With بَهْرَانِيٌّ from بَهْرَاءُ, and صَنْعَانِيٌّ from الصَّنَعَاءُ, compare the Hebrew forms גִּילְנִי, from גִּילָה, and שׁוּלְנִי, from שׁוּלָה.

§. 269, rem. *c*. This view is confirmed, as regards the Hebrew words, by the modern pronunciation of North Africa, where, for example, ثَقَيْفَةٌ, the diminutive of ثَقْفَةٌ, *a basket*, is pronounced *k'fifè* or *g'fifè*, — in post-biblical Hebrew קַפִּיפָה and קַפִּיפָה.

§. 274, rem. *c*. بَحْرٌ, *the sea, a lake*, makes بَحْرِيٌّ.

§. 281. Add: شَاةٌ, *a sheep*, شَوْبِيَّةٌ. — For قُوَيْصٌ and مُدَيْعٌ read قُوَيْصٌ and مُدَيْعٌ.

§. 283. Read سَوَيْدٌ for سَوَيْدٌ.

§. 284, rem. Add: دُخَانٌ, *smoke*, دُوخِيٌّ.

§. 291. Read مُوسِيٌّ, *razor*, instead of مُوسَى.

§. 292, 3. After فُلْكَ, *ship*, add: قِدْرٌ (gen. fem.), *pot*. — For مَعِي, *intestines*, read: مَعِي, *an intestine*.

§. 295, rem. *b*. For *last* read *other*.

§. 302, rem. *a*. After "plur. sanus" add "masc."

§. 303, 6, rem. Add: اِسْتَانٌ, *a chain of authorities*, اَسَانِيْدٌ.

Alter no. 10 as follows: All diminutives (except those specified in §. 302, 1), even when masculine.

§. 304. VI. 1. Add: دَلْوٌ, *a bucket*, دَلْوِيٌّ or دَلِيٌّ (for دَلْوِيٌّ).

§. 304. VI. 2. Add: عَصَاٌ (for عَصَوٌ), *a staff*, عَصِيٌّ or عَصِيٌّ (for عَصْوِيٌّ).

§. 304. XIII. 2 (p. 172, last line). Read: ⁹قَفْلٌ, *a lock*.

§. 304. XVI. 2 (p. 175, last line). Read ⁹غَارِبٌ for ⁹غَارِبٌ.

§. 304. XVIII. 2. Add: ⁹أَخٌ (for ⁹أَخُو), *a brother*, ⁹إِخْوَانٌ. — After no. 5, add:

6. ⁹فَعِيلٌ (rare): as ⁹قَضِيبٌ, *a twig or rod*, ⁹قَضَبَانٌ, *a male ostrich*, ⁹ظَلْمَانٌ; ⁹صَبِيٌّ (for ⁹صَبِيوٌ), *a boy*, ⁹صَبِيَّانٌ.

In the remark delete the words ⁹أَخٌ and ⁹صَبِيٌّ.

305. II. (p. 186, l. 2). After ⁹أَكَالِيدٌ add: ⁹أَرْجُوزَةٌ, *a poem in the metre rajéz*, ⁹أَرَاجِيْزٌ; ⁹أَمْنِيَّةٌ (for ⁹أَمْنُورِيَّةٌ), *a wish*, ⁹أَمَانِيٌّ. — Rem. b. Add: ⁹إِبْرَانٌ, *a portico*, ⁹أَرَاوِينٌ (as if from a sing. ⁹إِرْوَانٌ); and after ⁹أَثْرُونَ insert "(by assimilation for ⁹أَثْرُونَ)".

§. 305. III. 1. After ⁹أَسْتَادٌ insert "(Pers.)"; and after ⁹تَلْيِيدٌ, "(Heb. תּלְיִיד)".

§. 305, rem. c. After the words "by adding ⁹أَتْ;" insert: "or changing ⁹أَتْ into ⁹أَتْ", and add the examples: ⁹شَرَابٌ, *a drink*, pl. ⁹أَعْطِيَاتٌ, pl. ⁹أَعْطِيَةٌ, *a gift, pay*, pl. ⁹أَشْرِبَاتٌ, pl. ⁹أَشْرِبَةٌ.

§. 306. Delete the words "⁹الْعُثْمَانِيَّةُ", *the whole race of 'Othmān*."

§. 308 (p. 192, l. 9). Read ⁹نُوحٌ.

§. 308. General Remarks. On p. 195, l. 21, I have said that "the absolute form ⁹وَن, ⁹وَن, is difficult to account for". It bears, however, exactly the same relation to ⁹وَن, ⁹وَن, ⁹وَن, that the verbal form ⁹وَمَحَلٌ, ⁹وَمَحَلٌ, does to ⁹وَمَحَلٌ (see p. 53), or ⁹وَمَحَلٌ, ⁹وَمَحَلٌ, to ⁹وَمَحَلٌ (see p. 54).

§. 309, 2, e. Add ⁹أَوَّلٌ, the plur. fract. of ⁹أَوَّلٌ, *first*, and of its fem. ⁹أَوَّلِيٌّ; and also ⁹جَمْعٌ, the plur. of ⁹جَمْعَاءٌ, fem. of ⁹أَجْمَعٌ, *all* (see vol. II. §. 137).

§. 318, rem. *a*. ثَمَانِيَّةٌ is also written defectively ثَمْنِيَّةٌ.

§. 322. In these compound numbers some of the Arabs pronounce عَشْرَةَ instead of عَشْرَةٌ.

§. 323, rem. *a*. ثَمَانُونَ is also written defectively ثَمْنُونَ.

§. 328, rem. *a*. Read أُوْلُ instead of أَوْلُ in both places.

§. 342 (p. 216, last line). Delete the médâa over أَوْلَاكَ.

§. 343, rem. *a*. Read: "تَيْلِكَ is a contraction for تَيْلِكَ."

§. 347, rem. *a*. Read: "The other forms, which are not in such constant use, generally retain" etc.

§. 351, rem. See vol. II. §. 228.

§. 358. The preposition عَلَى should be transferred from §. 359 to its proper place in this section, after حَتَّى. — In rem. *b*, after the words "1. pers.", add "sing.", and delete the examples عَنَا and مَنَا and لَدُنَّا.

§. 362, 12. Correct this article as follows:

بَلَى, *nay, on the contrary*. — بَلَى, a particle used in replying to a negative statement or question, when the speaker wishes to affirm the contrary; as: لَمْ يَقُمْ زَيْدٌ, *Zèid did not stand up*, بَلَى, *but (I say) he did* (scil. قَامَ زَيْدٌ); أَلَمْ يَقُمْ زَيْدٌ, *did Z. not stand up?* بَلَى, *he did*.

§. 362, 14. Delete the form ثَمَّتَ.

§. 362, 25. Add: "This particle is used in replying affirmatively to a preceding statement or question, whether expressed in positive or negative terms; as: قَامَ زَيْدٌ, *Zèid stood up*, نَعَمْ, *yes (he did)*; أَلَمْ يَقُمْ زَيْدٌ, *did Z. not stand up?* نَعَمْ, *he did not*."

§. 367, 5. Read: "أَوْ وَإِمَّا", *either or*."

§. 368, rem. *a*. After the words "the ending ا —" insert "(sometimes written ا —)". — Rem. *d*. For يَأْتِينَ write يَأْتَيْنِ, and for "generally" substitute "often."

Page 243, last line. Read "(2. m. مَلَيْتَ)." *مَلَيْتَ*.

Page 253, last line. Read *أُنْدُوقَاتٍ*.

Page 257, line 9. After *مُقَاصَاةً* add *قِضَاً*.

Vol. II.

§. 19, 4. Write *أَهْبِطُوا*.

§. 38, 2. Write *يَأْتِيهَا*.

§. 39. To the examples add: *دَوَابُّ الْمَاءِ الَّتِي لَا رِئَاتٍ لَهَا*, *the aquatic animals, which have no lungs.*

§. 44, 5. rem. *b.* After *كَدَا* add "(also written in Mss. *كَدَى*)." *كَدَى*.

§. 83, rem. *b.* Add: "We also occasionally find in Mss, the form *كَيْلَى* instead of *كَيْلَا*."

§. 187, 4. Write "and *إِنَّ*."

§. 228, rem. *a* and *b.* Write "(see §. 230)."

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